

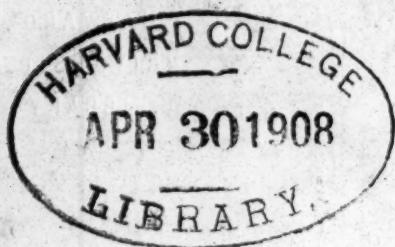
② A Dialogue of Witches
in foretime named Lot-
tellers, and novv commonly called
Sorcerers. *M. Allen*

VVherein is declared breefely and
effectually, vvhat focuer may be
required, touching that
argument.

A treatise very profitable, by reason of
the diuerse and sundry opinions of
men in this question, and right ne-
cessary for Iudges to vnderstande,
which sit vpon lyfe and death.



Written in Latin by Lambertus Danæus.
And now translated into English.
Printed by R. W. 1575.



Hollis fund



The cheife Chapters of this vvhole disputation are these,

- 1 **W**Hat this word Sorcerer signifieth,
and from whence it is deriued,
- 2 **V**Vhether there bee any Sorcerers, that
is to say, of the kinde of Satanicall, or
Diuelish vvitches,
- 3 **V**pon vvhat kinde of thinges Sorcerers
can exercise their poisoning, to hurt
them,
- 4 **B**y what meanes, and after what sort Sor-
cerers doe intoxicate,
- 5 **V**What punishment Sorcerers are wor-
thie of,
- 6 **V**Vhether it bee lawfull for a Christian
man, to vse the helpe of Sorcerers,
- 7 **H**ow a man may beware of the hurting,
and poysoning of Sorcerers,

A. ij.

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TO THE READER

greeting.



That, and howe great the profite of this argument is, shall sufficiently appeare in the disputation. But that no mā may think that I haue written it rather to please the fansie of curious wits, then of discreete persons: I may truely protest this much (louing Reader) that but vpon earnest intreatie of my frendes, and continual sollicitation of diuers, I tooke this kinde of writing in hand. It containeth no olde voyues tales, which if I had gathered together, this treatise would haue increased from a small to a great bolome of fourtene Bookes. Wherefore, it containeth but only such matter as most credible hystories doe repozte, and the

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To the Reader.

opinions of godly and learned wri-
ters: & finally, what may bee deter-
mined in this controuersie, out of
the expresse word of God. They
that shall reade it, wil confesse with
mee, that this argument is but
new, and this place vtterly left vn-
touched by those that haue writ-
ten of the illusions of Diuelles. In
the meane whyle, gentle Reader,
receyue this traueile in good part,
which is witten in thy behalfe, and
enioy it to thy commoditie. Fare-
well. Dated at Orleans vpon
Loyr, the Calendes of Iuly.

1575.



A DIALOGUE OF

VVitches, whom commonly they
call ~~Soz~~cerers.

The Speakers.

Anthonie, and Theophilus.

Anthony.



He newes are straunge,
Theophilus, which cer-
teine of late cōming from
Paris haue tolde, how that
about thzee monethes
since, there was almost
an infinite number of Witches taken in
Fraunce, on whose offce the high Senate of
Paris hath alredy pronounced iudgement,
and doth dayly sit vpon that matter, as the
sundry malefactours appzehēded are con-
tinually brought out of al prouinces befoze
them. And that which is moze strange,
there is no order nor degree of men, wher-
of there are not some noted for this crime,
first of nobilitie, both men & women, some
also learned, and such as are famous, and

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in credite for their knowledge. But what shall I speake of the vnskillfull common sorte of people, as husbandmen, Wyneyard keepers, sheapherds, ploughmen, artificers, and such other lyke: of euery age both young and olde, amongst whom most certen it is, that there are found witches, and Sorcerers well neare innumerable.

Theophil. It is something in deed that you say, Anthony, but it is not all, forasmuch as certen men of credite haue affirmed, that some also both lame and impotent, as the blinde, are found in this number: among whom one Honoratus, a notorious fellowe aboue the rest, was by sentence of the Senate of Paris executed, of whom are wonderfull matters reported, who also was one of the fiftene scoze, or one of the Colledge of the three hundred blinde men. And verily for my part, there is no neede to conserme mee in this opinion, wherof many do doubt, that there are Witches and Sorcerers, whereof I am sufficiently perswaded, and now the rather with so substanciall and firme reasons (as I hope) that who so
shall

of Witches.

shall vnderstand the same, hee will doubt
thercof with him self no longer, and more-
ouer, am I fully satisfied herein, that there
are witches found in sundry partes of the
world. For whosoever haue trauayled not
only thzough this our countrey of ffrance,
but also other principall partes & people
of the world, haue scene sundrie accused,
conuicted, and condemned for this of-
fence. And that I may not runne ouer
all, the only Duchie of Sauoy hath so ma-
ny swarmes, felowships, and whole com-
panyes of them, in so great number, that
by no meanes they can be rooted out, not-
withstanding the seueritie of the iudges
in that place in punishing, and their di-
ligence in seeking, insomuch that in one
citie, within one yeres space, fourscore
are reported to haue bin put to death for
the same fault.

Anthony. Surely, this is very strange
which you tell.

Theophil. Nay, I will tell you ano-
ther thing, and that more wonderfull, how
there are certen of them growne vnto
such boldnesse and frensie, that they dare
professe playnlye and openlye, that

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if they could get any notable famous man to their captaine, they are so many in number, and of such power, that they durst giue open battail to any one king, against whō, by meanes of their arte, they hope as wel to obteyne the victoꝛye, as heretofore the Hunnes, by magicall incantations obteyned the cōquest ouer Sigisbertus & French King, lyke as Gregory bishop of Toures, & the French Historiographer, in his fourth booke, and 29. Chapter, repoꝛteth it to haue come to passe.

Anthony. But many do suppose it to be very fables, that any be feared of Witches or Sozcerers, and cannot perswade themselves that they can hurt any. Wherefore they laugh at this your opinion, as not seeming to leane vpon any certen ground and reason.

Theophil. I am not ignorant thereof Anthony, and truely I remember when I soiourned in Orleans vpon Loire, that there was a man Witch, not only taken & accused, but also after sufficient enquirie and lawfull conuiction of the fault, by the magistrates of that citie, was condemned, and appealed from thence vnto the hgh court

of Witches.

court of Paris. Which accusation the Senate would not admit, but laughed at, and lightly regarded the crime, and in the end sent him home as accused of a frivolous matter. Who continuing still his accustomed wickednesse, and having made away many with his poysonous sozceries, at length by commaundement of the magistrates of Orleans he was hanged.

Anthony. How then Theophilus, do you thinke there be any of the company of witches which are called Sozcerers, and that they can intoricate or poyson men or beastes, and that by any such diuelish arte and meanes as they confesse, and baunt of?

Theoph. Truly Anthony I do think so, and if I thought that they were false or faigned, I would not auouch the vnto you: And perhappes, after that you haue heard with what arguments I am moued to beleue them, you will easily yeeld vnto my opinion.

Anthony. Are you at leasure to shewe mee the same?

Theophil. Yea verily, and fully to resolve and satisfie you herein: I am also ready to answer you vnto any other questi-

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ons that you shall demaund.

Anthony. I much reioyce with my self that I fynde you so frendly towards me, and I much desire, Theophilus, to heare these thinges of you. Howbeit yeld this much to the slownesse of my vnderstandyng, not to pzeuent me, but gently and orderly to answere vnto all thinges, as I shal require them.

Theophil. I will do so.

Anthony. And I am the more gladder that I haue founde the occasion to heare and learne sumwhat of you, touching so necessarie a matter, since this question now a dayes is very much disputed bypon: being almost no sort of men by whom it is not tossed, but so diuersly that almost they agree nothing together, wyle some folow this and some that opinion, peremptozely determining of the same, more often vpon rashnesse of wit, then wright of reason. Moreover, the matter being of no smale accompt, I am affearde least if I should erre in it, I might be deceyued thzough lacke of skill in so profitable a question.

Theoph. I hold with your iudgement,
since

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since I haue seene sundry so doubtfull and
vncerten in this behalfe ; that they haue
twise chaunged their opinion in one day,
and in the afternone haue bin of contra-
ry iudgement to that , which themselues
thought true in the morning. And I haue
seene some so earnest in denying it , and
so hard of beliefe for want of knowledge,
that neither sufficient witnesses, neyther
constant confessing of their owne crime,
and acknowledging and detesting of the
same by those that haue bin conuicted
thereof, could bring them from their erro-
nious minde , and in fine induce them to
beleue that there are sorcerous witches.
Wherefore I thinke it very necessary to
determine what is to be folowed therein.

Anthonie. I longe therefore to heare
your opinion. Howbeit such as came from
Paris and reported these tidinges vnto vs,
shewed vs mozeouer y^e a certain Spanishe
Iesuite, named Maledonatus, a man as you
perceauie of euill name and as bad lucke,
had disputed and entreated so curiously
of all this whole argument , that he had
weried his hearers, were they neuer so de-
sirous of these matters , proposyng this
theame

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theame openly, and publishing a Booke, wherin he pzoofesseth that he will intreate of Deuilles.

Theophil. For my part, my friend Anthony, I first protest, that I will not at all in this, though it be a profitable question, lay, as it were, sw2th vnto you the way vnto these bayne babling pzoofes, and curious disputations: For curiositie arysleth of vanitie, and is the mother of debate and fruitlesse toile, studie, & busines, & alwaies wo2thly condemned by good men, euen as it is w2ritten in the 18. Chapter, and the second verse of the Prouerbs, A foole shal not please him selfe in his vnderstanding, but when his hart shalbe opened. But for this purpose I haue entred into this matter, to the end I might draue, if it were possible, this opinion out of the myndes of many, wherby they stand in denial, how that there are no Sozcerers at all, or that they can hurt or destroy nothyng. Wherfore such men do fauour them, and are afrayd if haply they shall come into their hands, to condemne and punish them, although they be manifestly couided to be witches, and are pzooued by diabolicall and sozcerous artes
to

of Witches.

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to haue done much mischief. Wherefoze but
lesse very necessitie at this pzent moued
and vrged mee therto, I would not vtter
one word touching that point. For it beho-
ueth vs to imitate the auncient Christi-
ans, who vtterly banished all kynde of cu-
rious knowledge out of their scoles and
assemblies, and thzeue their vnprofitable
bookes into the fyre, which was done in S.
Pauls tyme in the lesser Asia, as it is men-
tioned by Sainct Luke in the Actes, the ix.
Chapter, and xix. verse. And surely if we
will confesse the truth, there be many farre
moze profitable questions, and those moze
beseming a Christian man, howbeit per-
aduenture not so plausible to the vaine con-
ceipt of our iudgment, since we be al of this
greedie desire, that we would reach aboue
the heauens, and search out all things that
are beneath the bottome of hell.

Anthony. I perceyue what it is that
you mistrust, and with what feare you be-
gin to handle this matter, doubting least
they which shall heare or reade the same,
shal seeme hereafter rather therby to fynde
or take occasion of farther follie, then god-
linesse: such I meane as they bee which

B. v.

desire

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desire to heare these thinges, not thereby the moze to confirme themselves in the feare of God, and submit themselves vnder his mightie hand, and with humble thanks and great admiration of mynde in respect of so good and gracious a God, to aduance the goodnesse of our heavenly father towarde mankynde, in that he preserueth vs from the most daungerous and secret subtelties of the Diuell and his members the Sorcerers: but rather that there is a most large field thereby opened vnto them, wherein they may runne and wander fræly, farre without y true boundes of sayth, who well deserue to bee accounted in the number of those, which alwayes seeke, and neuer learne, alwayes doubting, but neuer determining. The second Epistle to Timothe, the third Chapter, and seuenth verse.

Theoph. You say trueth, frende Anthony, for there is nothing moze daungerous nor hurtfull, then to giue a sole occasion to continue in his follie, or a curious fellowe in curious quiddities. In this poynt therfore, frende Anthonie, I craue pardon of you, in that I declare
not

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particularly, how manie, and what sortes
of Diuels there bee, howe they differ,
what is their state, what bee their co-
lours, and of what humors they consist,
finally, what dealinges they haue among
themselues, and many such other trifling
matters, which by them is most exquisite-
ly and diligently handled, which would be
accounted of the moze subtile sort among
the scholastical Doctors. For my part, sure-
ly I am not accustomed willingly to dis-
pute of diuels, and their ministers the sor-
cerers, whom I abhor and detest, notwith-
standing, as most lothsome monsters, & sa-
uadge beastes. Neither will I haue any so-
cietie or league wth them, & I acknowledge,
that thzough the benefit of almightie God,
their artes & pzactizes are so far knowne
vnto me, as we may only haue vnderstan-
ding thereof by the most holy word of god:
That if any heathen man, or y^e philosopher
Iamblicus with his monstrous religion, if
Proclus, or if the coulde chzistian Psellus,
haue waded any thing deeper into y^e know-
ledge of these things, & with moze diligẽce
sought out the secretes of diuels, and writ-
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ten therof, then I do intend, I enuie not at it, and I easly yeeld vnto them the knowledge of such vglie matters, so that I may kepe the knowledge of true godlinesse, and dayly increase therin, which is the only saluation of mankynde, by which, as Saint Iohn saith, in the seuententh Chapter, and thirde verse, wee do know the true God, and him whom he sent, Iesus Chzist.

Anthony. Truly Theophilus, I doe not wish to haue y^e knowledge of any such things but after a modest sort, nether haue I bin desirous of it otherwise: and vnlesse the present time, and the daily beating and handling of this question, moued occasion to bee something inquisitiue therof, I would not at all meddle with that kinde of matter. For the earnest and greedie desyre to heare of these thinges, what els doth it signifie, but that they which inquire so much therafter, would faine also become witches & sorcerers them selues? Wherefore, answer I pray you to such thinges as I shal demaund, & so far as may be vnderstood, & decided by thauthoritie of that most excellent booke, wherein the word of God is contained.

Theophil,

of Witches.

Theoph. First I beseech almightie god, that he will giue strength to my vnderstanding towards the accomplishing of the same, and that it may please him to keepe me within the precinct of his word, that I may not wander therefro. For what other is our disputation lyke to bee if we depart from that, then old wyues tales (which in this argument many men do followe) or out of Scylla to fall into Charibdis, as the proverbe sayth, that is to wit, in the end to fall into more mazes and labyrinthes of confusion and darkenes: Sufficent prowe wherof let the writings be of the scolemen and Doctors, and of others which haue written of that matter. For howe diuers and variable are the scholemen in this only one questiō, namely, Whether the deuill can work miracles, and create new bodies, thereby to deceyue men, so much as we reade how Scotus disagreeth from Thomas therein, and Occanus from them both, and many mo one from another, who notwithstanding proceeded all forth of one schoole: But go on hardely, and demaunde of mee what you please.

Anthony. First I would knowe of you
what

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What this word Sortiarius, a Sorcerer, signifieth, and from whence it is deriued, seeing you tearme them also witches.

The first Chapter.

What this word Sortiarius, a Sorcerer, signifieth, and from whence it first tooke beginning.

Theophilus.



This word Sortiarius, a sorcerer, doubtlesse is deriued from the moze frequented Latine word Sortilegus, which the latines also confirmed vnto the imitation of the Greekes: for as these tearmed them $\chi\epsilon\mu\omicron\mu\omicron\lambda\omicron\gamma\omicron\upsilon\varsigma$, so likewise do y^e latines call them Sortilegi, that is to say, casters of lots, or tellers of fortunes. But y^e $\chi\epsilon\mu\omicron\mu\omicron\lambda\omicron\gamma\omicron\upsilon\varsigma$ bee those who through diuelish artes foretell thinges to come, and Sortilegi also, bee they who by reuelation and conference
with

of Witches.

Cap. I.

With the same Satan, by casting certen
lottes, such as in the olde tyme were huc-
kle bones or dyce, and now a dayes by an
heaven bagge, which will turne rounde
at the mumbling of certen superstitious
wordes. The Frenchmen folowing
the accustomed proprietye of theyr
tongue, and by clipping shorter the word,
out of the latine Sortilegus, haue made
it Sorcier. The Hebrues in this deduc-
tion of wordes haue no affinitie nor a-
greement eyther with the Gretians or
Latines, or with vs Frenchmen: For
those whom wee tearme Sortiarij, Sor-
cerers, those they call Chobarim, for
that they put their mischæuous practises
in bre, through sinister and secret craft.
And it is not to be doubted, but that the
worde Sortarius is deriued of the more
auncient word Sortilegus. Which by what
meanes it cometh to passe, I will now de-
clare. First it is euident, that among the
manifold causes wherupon men ioyne &
binde themselves to the diuel, this hath bin
the chiefest and most auncient, namely
(such being the vanitie & curiositie of vs
all, euē of nature,) to know things to come,
and

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and to sozetel them also to other. For there is none of vs contented with his owne estate, but we strue al to reach vnto the mysteries of God, supposing our selues to haue attayned to the top of the most high predestination, if we get any vnderstanding in thinges to come, which are hid from other. This foolish vanitie when Satan perceyued in al ages to reigne in the harts of mē, and that they much desired to soze knowe what was to come, he omitted no diligence in taking this occasion, therby to curry favour with thē to win their hartes, to make them beholding vnto him. Thus made hee promise vnto thē that he would perfourme that which they required, & that he would giue them vnderstanding of thinges to come, if they would obey and harken vnto him: which these vaine, mad, and curious men refused not to doe. So that in conclusion, there was made a most firme league and conenaunt betwæne Satan & these greedy desirers to know thinges to come, that he would tell them what should ensue, and they should hereafter continue in bondage & slavery vnto him. Thus first of al sprang by these deuiners & sozcerers, which were the

of Witches.

Cap. I.

the first men of all that had any dealinges
or frindship with the Diuel, wherby after
ward it came to passe, y^e whosoever were
seruisable or addicted to Satan, were cal-
led by the name which is wel knowne and
commune, that is, Sozterers. Neither was
ther yet euer any age y^e wated this wicked
kind of Diuellish deuiners, these practizes
and artes being reported to bee of very
auncient continuance founde out, and fre-
quented almost euer since the first founda-
tion of the world, and the creation of man.

Anthony. How proue you that?

Theophil. Fy^{rst}, by the expresse aucto-
ritie of Gods word, reciting this kynde of
wickednes among the most auncient cri-
mes of the world. For how auncient was
the art and diuellish deuination of the Ae-
gyptian Magicians, whercof mention is
made in the fourtie, and one and fourtie
chapters of Genesis? Also Marcus Varro, a
man generally learned, and a most diligent
searcher out of al antiquities, sheweth how
that these foure kyndes of deuinations
haue remayned since the fy^{rst} age of the
world, continuing still in vse, euen vnto
his tyme. For out of the foure Clements

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this

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this world, by which men were taught by Satan, to pronounce of thinges to come, sprang forth the foure kindes of deuination, namely, Pyromantia, which is done by Fryer, Aëromantia by the Ayre, Hydromantia, by Water, and last of all Geomantia, whereby they gessed foreknowledge of thinges to come, by the Earth, or out of the Earth. Other also which came after, found out fve kindes of deuination, or rather deuised them. But the holy scripture being far moze certain and auncient then all these, reckneth by sundry other kindes of diuelliſh predictions, specially making rehearſal of eight, howbeit therein it hath not comprised them all. For it is not poſſible to name any kynde of creature, which men thzough ſuggeſtion of the Diuell haue not abuſed to that purpoſe.

Anthony. Which be thoſe eight kyndes whereof, as you ſay, the holy Scripture maketh mention?

Theophil. I ad no moze then trueth is. For in Deuter. the .18. Chapter, the .10. and .11. verſe. Lykewiſe in the .23. Chapter of Leviticus the .23. verſe, There are
ſo ma

so many evidently distinguished and recited, in reciting whereof unto you, I purpose not to ensue the same order as they be there named, but to declare them unto you as bræfly and as playnely as I can.

Anthony. I pray you say on then.

Theophil. The first kinde of damnable deuination, which may be gathered out of the forenamed places, taketh name of those, which of the Hebrewes are called *Cosemim*, and of the Latines *Diuini*, deuiners. Those are they which by secret and priuie conference with the Diuell, do deuine and prophesie of thinges that shall happen, being of all others the most craftiest and subtellest. For in any case they wyll not be descryed or knowne, dissimulating as though they came to knowledge thereof by some wyse coniecture, or by inspiration from God, and not foretelling what shall happen by any damnable doctrine, precisely couering their secret intercourse which they haue with the Diuell. Whereuppon it cometh to passe, that this word *Cosemim*, is taken in the Scripture in the better part, for wyse and skillfull men, as it appeareth in the

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third Chapter of Esai. The seconde kynde of Deuinours, are called of y^e Hebrues Aobot, of the Latines or rather Gretians, Lythomei, we Frenchmen suppose those men to be of that sort which are thought to haue of their owne some domestical or familiar diuell. The same openly and without dissimulation do talke and conferre with the Diuell, vsing him as it were a seruant in fulfilling their commaundementes, so that they be altogether conuersant with hym: And they were called Aobot, for y^e through instinct and motion of their Diuel, they deuine what shall follow, yeelding forth of their belly, as it were out of a pot or bottle, an obscure confused voyce, like as the Lhythomissa did out of the place of the Oracle at Delphos, very lothsomely and horribly. The other six sortes of Deuination, doe in this poynt differ from the residue, that albeit they be accomplished by the help and meanes of Satan, yet in these folowing Satan himself in person, neyther dealeth nor talketh with them which do deuine (as we sayd he doth, in the first twayne) but by the mediation of some other thing, or else by vsing certen signes and tokens, which
notwith

notwithstanding hee commaundeth to bee done, and sheweth how to do them. The third kynd of Deuinours, are they whom the Latines terme Necromantici, Necromancers, who by the dead by helpe & means of the Deuil, do desire to know thinges to come. Which kynd, although most absurd and impossible, was frequented in Homers time, wherof he maketh mencion in the xi. booke of his Odissea. Wherin although Satan beare all the stroke, yet coloureth he his owne name, therin working his feats vnder pretence, and by meanes of some other person. The fourth kynde, are those which of the Hebrues are called Megonin, (from whence perhaps the Magi or Magicians may seeme to haue taken their name, howbeit those whom we call Magi are of another sort) and of the latines Astrologians & Mathematicians. The same suppose that they can foretel thinges to come, by obseruation of certen signes, places, and starres, and by their position and aspectes, as they call them: Lyke as in foretyme the Augures or Soothsayers of Roome describing & diuiding the ayre into certen quarters and regions, gathered their profecies

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therof, even as the Iudiciarie Astrologians do at this day. The first kinde, y^e Hebriciās name Menachefim, and the Latines Magi, Magicians, who have also learned their deuination of the Diuel by certen figures, charecters, and lines drawen, & by mumbling certen superstitious wordes, touching the matter they enquire of. Thus praztize they their Arte, by certen secret signes and priuite wordes, which they^e wicked maister the Diuell hath taught them. Such are the Hydromantij, or water sozcerers, and of this sozt was that deuination by a cuppe or pot, whereof there is made mencion in the .v. verse, of the xliiii. Chapter of Genesis. The first kinde, the Hebricians terme Idegonim, and in Latine are called Arioli, which tell men what good fortune shal betide them. These promise to sozetell out of thinges that happen by chaunce, not sought or sayned by they^e owne industrie, which neuerthelessse proceedeth out of the same schoule of Satan. Such are at this day dreame readers, palmeſters, taking vpon them to tell whatſoever shal chaunce by the delineaments and lines of the hand: Such in
olde

olde time were the interpzetours of light-
ning and Thunder, and such as pzofessed
by the intrayles of beastes offered in Sa-
crifice, or els of the singing or feeding of
Byzdes, who were also termed Extispues,
intraill pziers, and Osciues, that is, telling
what shal come by singing of byzds. These
all would seeme to leane vnto a pzobable
cōiecture, & not to depēd vpon any vaine su-
perstitiō. The. vii. kind, & Hebriciās name
Mecasephin, & the latines cal the Prestigi-
atores et Fascinatores, & is, iuglers & witch-
es. These woꝝk by enchaūtmēts & mere li-
gierdemain, deceuing & eie sight, & bewitch
men, seming to repꝛesēt & shew vnto them
such things as they promise, & yet deceui-
g the: such were Pharaos enchaūters, which
are also called by & same name in the. vii.
chap. & xi. verse of Exodus. Finally, & viii.
& last kind of deuinours, are those which &
Hebrewes cal Chobarim, Deuteron. the. 18
chap. the. 11. verse: the latines cal the Sorti-
legi, soꝝtunetellers, which somtime in cer-
ten places mēte w Satan, & woꝝke much
wickednes. Thus you see how aſcient all
these kinds of diuiliſh diuinoꝝs be, & whēce
those which we cal now Sortiarij soꝝcerers,

C.iiii.

pꝛocēded,

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proceeded, and were first so named.

Anthony. But Theophilus, who so lieth examine it to the uttermost, shall perceiue that there is very great difference betwene Sortilegi, soztuncetellers, and Sortarij, sozcerers, euen in their very vsual and proper significations. For I remember very well, when I was yet a childe and went to scole, I learned of my maister that they were called in Latine Sortilegi, which dyd not hurt with any poyson, but rather by casting certen lottes gathered the euent of future thinges, as namely with Beanes, Dice, or square sticks marked, or by some verse of a Poet not turned vnto, but offering it self, and read by chaunce, which as hee wanted to report, hapned once to Septimius Seuerus Emperour of the Romanes. For being in hand to vsurpe the Empire, and desirous to know what should be the euent of his attempt, he sought his lot out of Virgil, where by chaunce he lighted vpon this verse, which is in the first booke of Aeneidos, Remember Romane thou, thy Realms to rule with empire iust: as Lampridius writeth in his lyfe. But those whom wee call Sozcerers, for the moze parte do not
Deuine.

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Deuine, but only intoricate and priuily slea with poison, being therto instructed by Satanical artes: Yet if somtyme they chaunce to fozetell thinges to come, they do it not by lottes, as they did in old tyme, but only by the Diuels reuealing.

Theophil. These things which you tell Anthony, are most true, and in dede if wee will say the verie truth, those whom wee call Sozcerers, cannot be called lottellers, but rather diuellish witches, and enchaunters. But forasmuch as, when they do any harme after such manner, they learne of the Diuel to do it, and haue made a league and agrément with the diuel, as the aboue named Lottellers, & to be thort, haue wholly addicted them selues to Satan, lyke as those Lottellers haue: it is so come to passe, that the common sort of people, not beyng very scrupulous or pzeise in wordes, do fearme al such, Lottellers and Sozcerers, which by lots do tel thinges to come thzough instruction of the Diuel, or such as kil men or beastes with poyson or sozceries which the Diuell deliuereth vnto them, because both sortes haue geuen themselues ouer to Satan, and vse his help. Thus, of one part

C. v.

the

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the whole kinde took his name, and of one word wel knowne, the other was deriued: So that the whole nation and rablement of witches, that they might become more odious among men (as it is worthe) were chiefly called by the name of Sorcerers. For so were they termed, after that the gospell began to be knowne to the world, at which time the whole rable of Satanicall deninours became very odious, (as it deserued,) among all men, as it is declared the first of Sam. p xv. chapter, & xxiii. verse. Moreover in the applying of this name, there is no puritie or proprietic of the latine tongue to be looked for. For these witches began first at that time to be called by the names of Sortilegio or Sortiarij, when the Gothes innaded Italy, and the proprietic of the Latine tongue was wholly growen out of vse. So that it is thought that the Italians frequented this word first before all other in that signification, when as Italy became barbarous, and not vsing more the Latine tongue, which by the tytle De Sortilegis, in the Decretals, appeareth: albeit S. Augustine seemeth to vse it in some place, folowing the custome

of witches.

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of his tyme, and the signification knowne to the Christians. The same may also be gathered out of the last Canon, three & thirtie, the first question, where though barbarously, yet plainly they be called Sor-tuarij, sorcerers: Other wise no man doubteth that it is one thing to intoricate a man, another thing to inchaunte, another thing which the Grecians call *γοιτεῖαν*, another *φαρμακείαν*, although both be done by the craft of Diuel. Thzough all the region of Sauoy & Daulphin, witches are called Eryges, either of y^e grecke word Erynius which signifieth madnes of mind, and a greedie desire to slea men: or rather as some suppose of this word *ἱρυγῖς*, which in the Poet Theocritus, signifieth certen deadly, and unluckie birdes.

Anthony. By what names then I pray you, did the auntient authors of the pure latine tongue, tearme these witches?

Theophil. They called men witches Maleficos, and the women that were gotten to such artes, they tearmed Veneficas, Sagas, Thesalas, Magas, Lamias, and Striges, al which wordes may be obserued out of the good and pure wyter of the Latine tongue,

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tongue, Horatius Flaccus in the first booke of verses the xxvii. Ode, in his Epodes the xvii. Ode, the first booke of Sermons, the viii. satyre. Such an one in his tyme was one (Canidia: such an one was Circe, of whom Homer writeth in the tenth booke of Odissea: such an one was Medea, of whom Ovid speaketh in the tenth booke of Metamorphosis. To be short, such an one was shee of whom Lucane writeth in the sixth booke of Pharsalidos, with many mo., of whom mention is made in sundry histories: whiche writers last before cited, although they bee Poetes, yet in this point faigned they or deuised nothing beside the truth, but such thinges as they saue were knowne, and frequented in their time. But to passe ouer Poets, Caesar in the first booke of the cōmentaries of the French warres, maketh mention of y^e Germane Virgines, and Cornelius Tacitus in the second booke of Chronacles mencioneth one Martinae, which killed the Emperour Germanicus by such kinde of witchcraft, & intorication.

Anth. Now do I vnderstand, Theophilus, who are called sorcerers, & why they so be called, & by what name they be properly termed,

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termed, if we will speake true latine. But
forasmuch as we must follow the custome
of the multitude, let vs call these diuellish
witches, Sozcerers, & their witchcraft, let
vs call enchauntment, and them which by
them are hurt, let vs call enchaunted, that
our disputation may bee vnderstood of all
men: concerning all which thinges, I de-
maunde of you whether this sort of men
were before y natiuitie of Chzist, or whe-
ther they first began and came to know-
ledge since the passion of Chzist?

Theophil. The word Sozcerer, was
first found and inuented since the byrth of
Chzist, but the thing it self, and those kynd
of witches, were knowne long before the
birth of Chzist. Neyther may you thinke,
friend Anthony, that Chzist that came to
destroy the workes of the Diuell, gaue vn-
to him more power ouer men then he had
before, or that these kindes of most detesta-
ble witchcraft were before that tyme vn-
knowne, or else since that tyme were first
brought into the world: Such thinges can
not be thought, much lesse spoken, without
horrible blasphemie against Chzist. And if
it should chaunce, that any were of that o-
pinion,

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pinio, he might be refuted wth an argument
more cleere theⁿ none light. For both Mo-
ses, & also the whole olde testament, (which
was befoze the birth of Christ) doth beare
most euident record, that there were wit-
ches, as in the xviii. of Deut. & the xii. chap-
ter of the booke of wisdom. For Satan hath
alwayes bin like himself, and as we fynde
him at this day, so all ages haue seene and
fealt him, who inflamed, and enforced, the
chilozen of vnbelæse, to reuenge their
prinate iniuries, and one bzother to com-
mit vniust slaughter vpon another, bicause
as S. Iohn writeth in the viii. chapter, and
xliiii. verse, He was a murderher from the
beginning. And thus much touching the o-
riginall, and vnderstanding of this word
Sortiarius, Sorcerer.

The second Chapter.

VWhether there be any Sorcerers, that is to
say, of this sort of satanicall vvitches,

Anthony.

But you promised, Theophilus, that
you would proue by sure and firme
reasons, that there are Sorcerers in
the

the world, that is to say, of the order and kinde of diuelish witches.

Theo. I promised in deed so to do, & I am ready, if it please you, to performe the same.

Anthony. Doe so then, for I could neuer think it to be so vnto this present, neither yet can beleue it, vnlesse you persuaade mee.

Theophil. I will doe myne endeouour, for the foundacio wherof, this I say. There are three only meanes & places to proue any thing, yea although it seeme altogether incredible, which three things be these: Authozitie of men, experience of the thing, & reason founded vpon bright iudgement of mynd, which places wil all confirme our opinion, not one only, although one were sufficient. And first as touching authozitie, there are playne and euident testimonies to be gathered out of holy scriptures, and also out of other authours, most euidently confirming, y there are such kindes of witches in y world, which we cal diuelish sozcerers. Answer me, Anthony, doe you agree with the most holy word of God?

Anthony. God forbid, Theophilus, that I should disagree from the same.

Theop. Therin do you wel: for as we are taught

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taught in the second Epistle of S. Peter the first Chapter and xix. verse. The scripture, wherein the word of God is containd, is the most sure light and truth, which is also inspired from aboue, as witnesseth S. Paul in the second Epistle to Timothe the third chapter and xvi. verse, which notwithstanding the Atheistes of our age do despise, and contemne.

Anthony. From those do I utterly disagree, Theophilus, and through the grace of God, do I thoroughly believe and yield to that holie word.

Theophil. The same word of God (which you acknowledge & confesse to be most certain & most true) hath confirmed, & of auncient tyme there haue bin of this kinde of Satanicall witches and Sozcerers, which declareth sufficiently that there are certain such witches. Look in the olde testament in the xviii. chapter of Deuteronomie, look in the xxvii. Chapter and ii. verse, of Ieremie, vpon which place Saint Jerome thus writeth, And Malefici, which we may call VVitches, or suche as obey the illusions of the diuell, whiche are called in the Hebrue tongue Cassaphim. Reads

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Micheas the. v. Chapter &. xii. verse, where
as suche witches are ioynd with de-
uinours and Magicians. Reade the. lviij.
psalme, and the. viii. verse. Read Nahum
the Propheete the. iij. Chapter &. iiii. verse,
and such other lyke places. And if also you
would haue the same proued vnto you out
of the new testament (which is the second
part of holy Scripture.) Reade the Epi-
stle of Saint Paul to the Galathians, the
third Chapter, and first verse. Likewise
the. v. Chapter and. rr. verse, whereby the
most approued and best learned Interpre-
tours, both olde & new, do as it were by one
consent, agree, & there be certen sozerers,
which by diuellish meanes & practizes, doe
hurt the myndes, bodies, & liues of men.

Anthony. You haue recited vnto me be-
ry many places, which at leasure I will
reade at home, and conferre together.

Theophil. As touching other authours
as well ecclesiasticall as profane wyters,
who so would recite them all, shal see they
be infinite, prouing & affirming, notwith-
standing all of them, that there are certen
sozerers, of which I think it not necessa-
ry to recite all, but onely certen of them.

D. i. Anthony

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Anthony. You must studie to be brieue,
& for my part I wilbe content with a few.

Theophil. Of ecclesiasticall wytyers, in
nūber of whom I comprehend those bookes
of holy Scripture, which are called Apo-
cryphi, I must first bring forth for wyt-
nesse the booke of Wisdom, the. xij. chap.
&. iij. verse. Bicause they vsed fortune tel-
ling and vwitchcraft (sayth he, speaking of
the Cananites) and vicked sacrifices. **Sec-**
condly, the counsel of Carthage, also the se-
cōd of Cōstantinople which was in Trul-
lū, the. lx. article: **Wheras** namely & plain-
ly mētion is made of these kinde of witch-
es, & their wickednesse is termed, deadly
witchcraft. **Thirdly,** I wil bring forth Au-
relius Augustine to witnesse, cheefly in his
CC. &. vij. sermon, of y time which he ma-
keth, w great affection against such kinde
of men, whom also he calleth enchaunters:
shewing howe they worke their scates by
ayde of the Diuell, making some y are in
health to be sicke, & some that are sick to be
whole. **Moreouer,** y same August. in the. 7
treatise bpō y gospel of s. Iohn, doth plainly
accurse al such which work by enchātmtz,
bindings, & other strange meanes of our e-
nemie,

of Witches.

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nemie, which is the Diuel, therby hurting both men & other thinges. And fourthly to conclude, Trithemius Abbot of Spanhem, hath writtē & set forth an whole boke of the same argument, wherein he answereth vnto those questiōs which wer propounded vnto him by Maximiliā, emperour of the Germanes, great graūdfather vnto him which liueth at this present. What? besides this wil you heare Anthony, other testimonies of other men, yea lawes theselues? Ther is an aūciēt & wel known law of the 12. tables, which punishid these witches, who as was said coulde remoue co:ne frō one field into another, of which law Plynie writeth in the 28. booke of the natural history, the 2. chap. Is ther not also another Romane law of lesse antiquitie the the lawes of the 12. tables, called Lex Cornelia, which cōdēneth & greuously punisheth the same kind of people? Among the Emperours of Constantinople, Leo, in a certain cōstitution of his, which is the 65. doth the same. Finally Virgil, a man wel sene in al kind of knowlege, both in the 3. Eclogue, & also in the 8. testifieth the there are such: the I may ouerpas Troilus de Malueto, a great Lawier, and Martin Arlaxusa Deuine,

Vide manut. de leg. 237.

P. y. with mo,

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with me, and those welnigh innumerable, which liued in later tyme, then the aboue named, testifying al for a trueth, that there are some of this kinde of detestable diuelish witches. These be witnessses sufficiēt, or els I know not what is sufficient.

Anthony, Yea surely, they be moe witnessses then I would wel desier. But gentle Theophilus, I pray you put me out of this one doubt, which much troubleth me.

Theophilus. What is that?

Anthony. This forsooth, for that S. Jerome, a man of no small accompt, in his Commentaries vpon y^e Epistle of S. Paul to y^e Galathians, the.iii. Chap. & first verse, (which place you alleaged erewhile, for cōfirmation of your opinion) seemeth flatly to deny that Paul euer ment y^e there were any Sorcerers, notwithstanding that hee wyrteth thus: O ye foolish Galathians, vwho hath bevvitched you? But therein S. Paul speaketh according to the common custome of men and vulgare opinion, not that he beleued or knewe that there were any such at all.

Theophil. Truly Anthony you haue perfectly recited without booke y^e meaning
of

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of S. Ierome, and surely at the first Ierome
in deede seemeth to be of the same opinion,
but afterwarde vpon the same he addeth a
nother thing, and straightwayes chaūgeth
his opinion, which that you may the better
perceiue, I haue here copied forth y^e whole
place. Bewitching (sayth sainct Ierome) is
sayde properly to hurt infantes, and such as
are but of tender yeares, and not perfectly
able to goe alone. VVhereuppon a certen
heathen wryter hath sayd, I know not sure
what eie bewitched hath my tēder Lambes.
This whether it were truely spokē or not,
God knoweth. For it may be, that Diuells
may be redy to accomplish this wickednes,
turning thē away from their good workes:
vvhom soeuer they see to beegin or to pro-
cede in fulfilling the worke of god. So that
this may be the cause that we suppose this
exāple to haue been taken, vpon the opi-
nion of the common people. By which
wordes it appeareth how doubtfull & vn-
certen that man was in this poynt, being
also in some other places of the same com-
mentaries, very sharply & iustly blamed:
as namely by Augustine of s. Paules lye,
y^e no man may think it strange, if in this

D.iii. place

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place he ether did amisse, or forgot himself. But admit y^e Ierome were of y^e opinion, notwithstanding other no lesse graue & learned interpzetours of y^e place, doe write otherwise, & gather out of this place of S. Paul, y^e there be sozcerers. Of which opiniō was Chrysostome, an approued wziter, wth others also of later yeares. As for August. who in no respect is inferior to Ierome, what he hath wzitten, we haue shewed before.

Anthony. These doe satisfie me, Theophil. neither require I any moe mens testimonies, but performe y^e which you promised, which is y^e seconde p^{ro}ofe of your opinion. Teach me, I say, that it is founde out by experience, y^e there are Sozcerers.

Theophil. You require of me but y^e which is due, & you remēber euery thing in order, wherefore I wil briefly comprise all in a worde or two.

Anthony. Proceede then.

Theophil. Now, as cōcerning experifce, & that most certen & true, thus much I say, y^e in al ages it hath bin obserued & founde, y^e ther hath ben alwaies some which haue vsed this diuellish arte & meanes to entoricate men. For els, why should there haue
ben

been lawes wzittē against thē, if there had
 neuer bin any such at al: why should their
 punishmētts haue been appointed: For ther
 are no lawes set forth to repzes any crimes
 y are not: & there is one selfesame iudge-
 mēt to be geuē by y ciuile law, on thinges
 y are not: as on thinges y appære not, as y
 lawiers doe teach. When y question was
 demaūded of y most wisest lawmaker of y
 Atheniās, Solon, why he wzote no lawes a-
 gainst such as slewe their fathers: answered,
 that he thought y ther would neuer be
 any such. So verely, both before y birth of
 Chryste, & also sithence, hath this kinde of
 witches bin cōmonly abzoade in y world.
 And y they were before Chryste, sufficiētly
 & most faithfully y most holy man of God
 Moyse witnesseth, who by cōmaundment
 of God maketh mēcion of thē & condēneth
 thē, namely in Exod. y. 22. chap. & 9. verse.
 In Leuit. the 19. chap. & 31. verse: & likewise
 in the. 20. chap. & 27. verse: In the booke of
 Nūb. the. 23. cha. the. 28. verse: In Deu. y. 18
 cha. & 11. verse. Some wzite y Zoroastes, a
 man of y cūtry of Persia, a great Magiciā, &
 expert in the iudiciarie Astrologie, first of
 all men founde and pzactized witchcraft,

D. iij. and

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and afterwardes taught it to other, who were al of the Idolaters, as he was. Now that there were also some of the same sort since y^e incarnatiō of Christ, infinite histories beare record, and the sundry reportes of men in wytyng touching the same, the sentences also of Judges geuen vpon them are witnessses, lawes likewise and punishments published against the doe beare record, established aswell by the Civile lawe as y^e Canon, being at this day, both whole Titles, & Rubrykes soude written against that kinde of crime, like as appeareth in Gratianes Decree, causa. xxvi. quest. i. ii. iii. iiii. & v. Moreover, these sortes of witches haue alwayes been well knowne in our countrey of Fraunce, which to be trew, the innumerable actes of Parliament against the doe testifie, which many learned men haue gathered together of y^e matter. But cheefly a certen famous & solenne cōdemnatiō of articles & opiniōs, made by a Sorbonist of Paris, vnder Charles the. 6. king of Fraunce, in the yeare of our Lord. 1398. maketh much to the p^{ro}ofe of our opiniō: which opinions, the schollars of y^e vniuersitie commonly p^{ro}fessed in Paris. Yea, & hath

bath not this our age secne many witches
condemned of witchcraft?

Anthony. Can you shewe mee the cause
Theophil. why it should so be in our time?

Theophil. Truly it is the terrible
iudgement of God agaynst vs, the cause
whereof is vnknowne vnto vs: For the
iudgements of God, although they be hid
from vs, yet are they iust and holy, as it
appeareth in the rrb. Psalme and x. verse,
most truly & godly in the like argument,
and as S. Augustine sayeth, in his worke
of Deuinacion of Diuels.

Anthony. How the, hath God any iuster
cause to punish men in this our age, the he
had in foretime, th² a hūdzred yeres agoe?

Theophil. Yea surely Anthony, grea-
ter then heretofore, how much the more the
worlde at this present doth more shame-
fully, and obstinately reiect the word of
God, and the reuealed light thereof: For
how much the more men doe now a dayes
shewe themselves vnthankfull towarde
God: the more iust cause God taketh to
forsake them, and geue them ouer vnto Sa-
tan, to reuenge the contempt of his name.
So that in these dayes, wherein is seene a
D. b. most

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most græuous & pitiefull rebellion of men against Gods true doctrine, Satan hath receyued þ power frō God to allure thē vnto him, and to lifte them, and there is geuen vnto him the very effect and foze of errour to deceine, intrappe, and leade away many, as the spirite of God hath long since witnessed it should bee, in the seconde to the Thelsalonians, the second Chapter & tenth verse, and that God would geue him the power and gift to deceyue, that men should geue credence to Satan, and to lyes, and such should bee damned as beleued not the trueth, but haue yeldded to vnrightheousnes, bicause they haue not embraced the loue of the trueth that they might be saued.

Anthony. But some there be that hold opinion, that al these thinges which are reported of Sozcerers, are but deuised, & feyned: and if any such thing doe chance, they come only by some sickness of the mynd, or by reason of some melancholicke humour these appearances & fancies trouble them, not being any tokens or signes of the iuste iudgement of God against men.

Theophil. But truely they be very much deceiued friends Anthony, & no lesse then
then

then those which supposed that the madde men and possessed with diuels, which liued in the time of our Lord and saviour Iesus Christ, and were by him healed, were none other then men sick and troubled with melancholick, & chollerick diseases: whose opinion is altogether blasphemous, for thei take away y^e certentie of the christian faith, and deny the deuine nature of our Lord Iesus Christ, repugning & lying against y^e trueth of y^e thing: for how could y^e diuels haue spoken wth in their bodies, or wth so great force haue gone out of y^e possessed persons, & haue tozne y^e members & partes of their bodies, if these things were but mere dreemes of troubled minds, & fantasies, & only fits of melancholick diseases: So are sorcerers plainly miserable slaues vnto Satan, & in subiecti- on vnto him, him doe they worship, to him doe they comit themselves, yea & offer vnto him candles of waie in token of honour. Yet some of the doe some far more abiecte & filthy seruisable. For when Satan sheweth himself vnto them in y^e likenes of a man, y^e which is to shameful to speak, they kisse his buttocks, which thing certē of the after ward haue frackli cōfessed theselues to haue don.

And

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And therefore it hapneth vnto them; that they be deliuerd ouer into so reprobate sense of mynde, that God punisheth them most iustly, who, as I haue declared, doe most obstinately and vnthankfully, eyther despise Chzistes gospel which is offred vnto them, or when they haue receiued it, and vnderstood it, they taste thereof very coldly and lightly. In which two poyntes the most greatest, and greuous contempt of God is perceiued. Howbeit, frende Anthony, mee thinketh I may truely say this much, y^e like as our Lord God purposed to ennoble and celebzate the first comming of his only begotten sonne Iesus Chzist, and minding to make the same famous and renowned thzoughout all the world, would haue that there should be at that present many possessed with Diuels, lunatick persons, blinde, dumbe, & deafe, whom Chzist should restoze to health, and whom the father did in such wise prepare for the sunne threthence, for him to reape glozie: so in this our age, wherein by his great and incomprehenfible benefites towarde mankind, as a special gift, he hath restozed vnto vs the light of his holy gospell, of very iustice

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iustice he will haue it, that moe despisers of this reuealed light, rather at this day, then befoze, fall into the snares of Satan, and become Sorcerers, that is to say, addicted vnto Satan, and that they which despise God may be the moze terrefied by example of these wretches: and the Godly which with true faith embrace the gospel, may moze earnestly praise god, and in consideration of so great a benefit bestowed vpon them, yeeld vnto god the greater thanks, iudging their owne state to be blessed, since by the singular benefit of God, they are deliuered from so great a mischæfe, and so great power of the Diuel. Doe you now vnderstand, frende Anthony, why there be now a dayes moe witches, and Sorcerers, then were heretofore?

Anthony. Yea verely Theophilus, and I geue you thanks for telling it vnto me. But now to thintent I may be thoroughly confirmed in your opinion, adde hereunto your third argument, which as you sayd, consisteth in the reason of bpight iudgement.

Theophil. You put me well in mynde thereof, for I had almost let that passe: But
now

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now I will take it in hand. Reason of bp^r right and sincere iudgement, willeth vs to beleue y^e there be Sozcerers. The same is this, wheresoeuer is the true and efficient cause of any thing, there is it necessary also that y^e effect doe folloiw. For example sake, wheresoeuer the Sunne is, there is both light & day, bicause the Sunne is true and efficient cause of both. Wheresoeuer the Northerne winde bloweth, there it is cold, bicause y^e winde is ingenderer of coldnesse. And to apply this generall assumption to our present argument: thus doe the Philo^sophers teach vs, which are conuersant in searching & declaring y^e causes of thinges: such causes as are endued wth soule & will, if wil & power doe there meete together to doe any thing, necessarily and immediately thereon ensueth the effect. For example. If a man be hungrie, and haue bread lying by him, he will eate: if he be a thirst, and haue drinke nere, he wil drinke: if he be a colde, and he be brought to a fyre, he will warme himself. For by this meanes he hath both a will and abilitie: wherefore we must necessarily conclude y^e he will doe it. Doubtlesse Satan is the cause of these witches,
and

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and intoxicatiōs. He hath both a desire and abilitie ioinct to doe that mischief, to drawe men vnto him, and to lincke them vnto him, (this power being geuen vnto him by the iust iudgement of God ouer rebellious men) wherefoze it is not to be doubted, but that he would win & enforce them to that kinde of wickednes. On which point, that I may the moze largely discourse, this much I think you will graunt me, Anthony, y^e there haue alwayes bin vnbeleuing men in the world, that is to wit, not knowing God out of his word, or not regarding him when they knew him.

Anthony. You may well pzeume so much, seeing we see to many of that sort.

Theophil. Neither will you also deny this, that Satan since the time he renounced his first originall, and was made a Diuell, alwayes applyed this, and as much as in him lay, induozed to plucke away men from knowledge of the true god, & frō their assured hope of saluatiō, finally, to make thē cōtēne & refuse y^e promises of god, perswading thē to yēld & geue ouer thē selues vnto him, whō he saue to be cold in the woꝛshipping of god, & negligent in embracing

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bzacing his pzomises.

Anthony. You say trueth, for Satan is like a roaring Lyon, who alwayes runneth about seeking whom he may deuoure, and pul from God, as sayeth S. Peter, The first of Peter, the v. chapter, and viii. verse.

Theophil. You well remember the place, Anthony, and the same is the cause why he is also in the Reuelation called the olde Serpent, in the xx. chapter, and second verse, which is to say, the cōmon & swozne enemy of mankinde, as our sauiour Chzist sayeth, in the xiii. chapter of Mathew, the xxviii. verse, working and bzinging to effect, chiefly in the childzen of vnbeleefe, whatsoeuer he will or listeth, as sayth S. Paule, the second chapter to the Ephesians, the ii. verse. For h wzath of God comineth vpon stubburne men. Now therefore, since by all these places it is euident that Satan hath a will and desire to dzawe men away from the feare and faith of God: it remaineth now that we see whether he haue power also to pull them away.

Anthony. Then shall your whole reason be concluded and ended. But I pray you, Theophilus, hath Satan so great power

ouer ouer men that he can plucke them frō
God, and pull them to himselfe, being the
creatures of God, made according to his
Image, and specially seruing vnto his
onely glory?

Theophilus. Truly Anthony, I con-
fesse, that Satan coulde neuer haue had
that power, vnlesse it were geuen vnto
him by almighty God, which by this most
iust meanes doth punish them, which most
vnthankefully and wickedly doe forsake
him. Howbeit, we are not able to shew the
reasō why God deliuereth this man more
then that man vnto Satan, and wyll haue
him be mylead, more then to say that this
is the iust wyl of God, which hath so deter-
mined: Notwithstanding, there was ne-
uer yet any Sorcerer, but he was lead a-
misse through his owne fault, and vnlesse
wittingly and willingly he had renounced
God his creatour, and maker, the authour
of his lyfe, and geuer of all good thinges
whom he forsaketh, and most impudent-
ly and most trayterously refuseth to take
him for his God, if he betake himselfe to
Satan, and become a Sorcerer.

Anthonye. Is this credible which you

C. J.

say,

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say, Theophilus, that any man would re-
nouce his God, & not onely geue eare & be-
come obediēt vnto Satan, whom he know-
eth surely to be Satan, but also become his
seruant and bondslaue ?

Theophil. This is to true, for so do they
al of thē, whosoever become soꝛcerers. For
after y^e Satan hath once talken wth them,
whom he goeth about to win & ouerthrow:
he then afterwarde openly confesseth y^e he
is Satan, & the very Diuell: of whom the
scripture maketh mencion. Wherefoze he
cōmaundeth them to soꝛswere God they^r
creatoꝛ & al his power, pꝛomising perpetu-
ally to obey & woꝛship him, who there sta-
deth in their pꝛesence, that they shall ac-
knowledge him for their god, cal bpō him,
pray to him, & trust in him. Then biddeth
he thē that they fall down & woꝛship him,
after what maner and gesture of body he
pleaseth, and best liketh of. Thus some of
them fall downe at his knēes, some offre
vnto him black burning cābles, other kisse
him in some part of his body where he ap-
peareth visibly, other after others fashiōs,
as he commaundeth to be done.

Anthony. O how iustly & deservedly are
these

of witches.

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these wretched & detestable men thus punished of god, whom they doe so wickedly, falsly, and wittingly renounce, being their creatour, father, and sauiour? wherefore now I meruayle no moze at it.

Theophil. For this cause which I haue recited, God geueth Satan so great power ouer them, as I haue shewed: First of the Kinges. 22. chap. the. 22. verse. And vlesse God did geue it, surely Satan should haue no power at all.

Anthony. In all this your discourse, I haue perceaued nothing to be so far from trueth, as some suppose. And truly I much meruayle, why they cannot persuade themselves that there be witches, and Sorcerers.

Theophil. I wyll yet ad one thing, that I may at length conclude this whole matter, namely, howe men doe become such kynde of people, vpon diuers and sundry causes. Some through great distrust in y promises & loue of God towarde them, other moued with exceeding & horrible vanitie of mynde, & ouermuch curiositie, doe fall into the same vice, toto lostily despising the measure and degree of humane nature,

C.y.

This,

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This, how true in deede it is, you may behold: for some are made sorcerers through hope of sufficiencie to sustaine their pover^ttie, to whom Satan promiset^h whole mountaynes of Gold, as y^e proverbe sayth. Such of lykelihode lacked mony to supply the ordinary charges of they^r houtholde, or els were farre in debt, so that they gaue themselves vp willingly to the Diuell, in hope of mony. Others seing the^mselues oppressed by some of moze power, & not having abilitie to defende themselves, & not able to abide or put vp the iniuries done vnto them, haue desired helpe of Satan, (who is very ready to reuenge & doo murder) and with willing myndes haue submitted themselves vnto him, and become his slaues. Which two sortes of men, haue fallen onely vnto suche wickednesse through great distrust y^e god doth not loue the^m, nor wil help them, as though God had forsaken the^m, & would not help the^m in they^r aduersitie. By these meanes many are carried away by Satan, specially countrey men, ignoraⁿt, & poze people, & such as are iniured, being willing to be made Sorcerers. Other some there be, who being bozne a
way

way wth sonde vanitie of a proude mynde,
whyle they are not able to containe them-
selues within the compas of mans vnder-
standing & capacitie, doe yelde themselues
vassals to Satan, being desierous to know
thinges to come, & to fozetel them to other:
or els ambitionly desiering easely & with
smal trauayle to doe those thinges which
other cannot. By which meanes, many
both of the honourable, and learned sozte,
are seduced by satan, as certen noble men
& women of woꝛship & honour, and many
schollars: Whom all, God iustly hath pe-
nished, for that they haue refused him, and
wittingly bowed theselues to the Diuel.

Anthony. Now verely Theophil. I doe
fully persuaade my selfe, y^t there are diuel-
lish witches, & Sozcerers, & that there are
certen intorications by the comitted. But
I beseeche you resolute me also in this one
thing: In what kynd of things can they ex-
ercise & powze forth their satanical poisos?

Theophil. I am willing so to doe, but so
farre & no farther then I haue learned out
of true hystories. For I lyke not of theyꝝ
trauayl, who in handling of this argumēt,
falling into discourse of olde wyues tales,

C. ij. haue

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haue painefully reported them in theyꝝ
great volumes.

¶ The .iiij. Chapter.

In vvhath kindes of thinges Sorcerers
can cast their poysons, to
hurt them.

Anthony.

What shalbe sufficient for me, for I
am not delighted with those chil-
dish toyes. How thē Theophilus,
can this kynde of people cast their
diuellish poysons and inforications vppon
men, or brute beastes? What, can they in-
fect with their Sozceries the Ayre, Wa-
ter, Herbes, and make hauocke vpon all
thinges, as themselues doe playnely con-
fesse, that they haue corrupted the Ayre of
certain cities, and the whole soyle about, by
their Artes?

Theophil. This may stande with good
reason, frende Anthony, like as you see,
that he that can cast down an huge Giant,
he may wel onerthrow a young childe, that
is weake and feeble: Euen so, he that can
hurt

hurt a man with poyson, can much more hurt any other thing. For man is a prudent creature, wise, prouident, foreseeing dangers, created to the Image and likenesse of God. He that can deceaue & hurt him, will confesse y he can much more easely inforicate a brute beast without vnderstanding: as is a Horse, a Sheepe, an Oxe, a Cowe, which cannot so diligently prouide & looke to themselves in daungers, as can a man. And he y can infect a brute beast, can much more bewitch an Hearbe, a Tree, Corne, the bolt of a doore, the scales of a ladder, Wyne, Water, and the Ayre. All which thinges we touch & handle when we lyst. And ouer all these things Sorcerers haue power so farre as it pleaseeth God, thzough them to reuenge the contempt of himselfe vpon men, and to punish our offences.

Anthony. When haue they power ouer euery thing, neither is there any thing, so farre as I can perceaue, that can escape their poysoning, and witchcraft.

Theophil. Forasmuch as these witches be diuellish & very crafty, truly they are able to infect with their poyson whatsoeuer is in y earth that is corruptible & mortall,

C. iij. vnlesse

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vnlesse it be preserved by God. And there is nothing in this inferiour worlde which is not of that sort, that is to wyt, mortall & corruptible. Wherefoze we must needes confesse, that their Arte hath power ouer all these inferiour things.

Anthony. Shew me some examples of these things, gentle Theophilus.

Theophil. I wyll doe so. And first it is most certen they haue power ouer men, for that we dayly behold, whilst some they kyll with their poysons, & some they make sicke and past recovery. I haue seene them, who with onely laying their handes vpon a nurses breastes, haue drawne forth all the milke, and dzyed them vp. I haue seene, that haue caused vnto some most greuous paine of the Cholick, wzinginges in the belly, the Goute, the Palsie, the Apoplexie, that haue also made men lame and feeble, and caste them into other diseases, whiche neither themselves afterwarde, neither yet most excellent learned Physicians could knowe, or cure. And these sorcerers doe cruelly rage vpon all men, of all genders, ages, & orders, without choice or exception. What shall I saye more?

The

of witches.

Cap. III

The seruantes and plowmen if they bee angrie, will intoricate their maisters. And as for beastes and cattell, they poyson them to death sundrie wayes : and if they be disposed, they will not kill them forthwith, but make them swell, or make them leane and pine away, in such wise that there is nothing worse or more hurtfull then their wickednesse. Moreouer, they will enchaunt wilde beastes, and make them stand still that you may take them in your hand, as it is witten in y^e lviii. psalme, the v. verse: as the Serpentes, and Aspes. Although S. Augustine in the xi. booke of Gene. vpon the letter, the xxviii. chapter, writeth that it may be done by Satan most easily vpon a Serpent or Snake, bicause that by his conference and familiaritie with the Serpent, at the beginning mankinde was seduced, as if this were the serpentes punishment, in recompence of his seruice, to bee more subiect and bounde at the call & commandement of Satan: Howbeit, experience it self teacheth, that that which is done in him, may likewise be done by sorcerers in all other liuing thinges. For the holy scripture in the third of Genesis doeth not

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Let done vnto vs, that the serpent is moze addicted or subiect to Satan, then the other beastes. In fine, all this reason and disputation of S. Augustine, in my iudgement, is ouer subtile. And as for Herbes, Trées, with their berries and fruites, and all such like thinges, truely they may be by them intoricated, which that notable saying of Virgil, proceeding from dayly experience, sheweth in the viii. Ecloge.

These herbes, & once in Pontus which did growe, these poysons vile,
To mee did Mæris giue: for many growe in Pontus soile,

Likewise.

And Corne fieldes into other place I saw them to remooue. Upon which place Seruius Honoratus, a very wel learned interpreter, as also Pliny in y^e place which I haue before alleaged, doe shewe what punishment was appointed by lawe of the rittables against them that had enchaunted corne fieldes. And as touching Ayre, & water, what may be moze easily corrupted the they so y^e those elementes shall neither bee holseome nor profitable to any, yea, rather pestife.

pestiferous & hurtfull. For sufficient proofe whereof, may bee that only some pestilent smell or vapour doth in such wise infect an whole regiō thzough which it breatheh, & most græuous and infectious diseases are thereby engendzed. Did you neuer I pray you, here talke what hath chaūced in Campania a part of Italy, and how the whole regiō in which y place called Auernus (which is a hollow caue vnder ground, frō which a lothsome & hot stinking sauoz issueth forth) sendeth abroad his exhalation, is so noysome, & the birdes which flye neere to it doe fall downe dead, with the only stinck of the place? what shal I say of Mare mortuum or the dead sea (which is so called in Iudæa,) whose breath is so pestilent & hurtful, & all the coast neere about lyeth waste and forlorne, the trees are scorched, the ground is barren & vnfruteful by reason of y sauour?

Anthony. I remember I haue read al these thinges: but tell mee if there were euer any mencion made in any history, that the Ayze was corrupted by this kinde of people?

Theophil. Pea mary, & first in the history of Calisthus Nicephorus the ecclesiasticall wyter,

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Wister, who in the ri.iii. booke y^e xliiii. chapter, telleth how the Percian Magicians, to thintent they would make the Ch�istian religion odious vnto their King, caused a rotten stinking and pestilent smell to ryse out of that place, in which Maruthas bishop of the Ch�istian Church, & the other ch�istian Percians, met together to make their pꝛayers vnto God.

Anthony. Why the ayze moueth continually, and is alwayes thꝛough blowne and bzien about with the winde, that it cannot foister noꝛ stād still: which mouing causeth that such infection can neuer bzēd in the ayze.

Theophil. The water lyketwise runneth continually, which notwithstanding, you will graunt, may bē corrupted. And loke by what meanes the water may bē corrupted: by the same also may be y^e ayze, bicause that filthie sauour is dispersed and spꝛed abroad thꝛough them both, which naturall elementes are thinne, and vnable to resist. Foz both of them are easily corrupted, by reason that they do sone admit and yeld to the external qualitie. As foz example, the self same water wilbe sone hot, and
sone

some colde : the ayre in one day is hot , in the same warme, and cold, which thing we doe most evidently perceiue in the spring, and Autumpne: For the selfsame ayre is then found in the morning colde , at none hot, and at euening warme . And the ayre being moze thin and liquide then the water, and moze vnable to resist, is sooner and moze easily affected by externall and agent qualities.

Anthony. Surely there are some that cannot beleue that these can doe such thinges, but rather that thzough great folly and ostentation of their arte and abilitie , they craftely make bzaggess thereof , to make men afrayd of them : or else that thzough madnesse they boast of it , for that some of them being troubled with Melanchelicke diseases , haue some times imagined that they could doe the like.

Theophil. In deede I confesse Anthony, that God first wrought the same , who by this meanes , and by these men as his instruments, punisheth the synnes of men: but notwithstanding I deny y^e which they as firme, that these thinges are alwayes false dycaimes of diseased myndes, when Sorcerers

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ners say they infect the ayre : which in deed they do so often , and truely , which may thus be proued: First that no cogitation or imagination of another man , can be felt and perceued of vs , neyther can actually as they say, hurt our bodie. Imagine that you had killed mee, and suppose it in your mynde as earnestly as you can , shall my good health therefoze be altered , or in any poynt diminished ? Surely not at all. For no mans false or vaine imagination is able to infect, or bring diseases vpon any other mans body. But we see how sozerers effectually bring diseases , we see also howe they haue caused plagues, & those most grievous, with other such like effectes , which cannot be denyed. Moreover in the midst of their paines & tormentes, they confesse they haue done such things, specially when they be lead to executiō for such crimes. Finally, the consent & agreement which is found among the al, confirmeth our opinion. For in vayne cogitations & fantasies of y mynde, there cannot be one selfsame voyce, but one man may imagine a diuerse thing from another. For euery mynde hath his owne proper action, neither is it possible y among

so many men, and dispersed abrode in so many places, one whole conformitie and consent of vaine cogitations, not agreeing in place, tyme, nor maner of doing, could conoord, agree, or be correspondent, vnlesse these things chaunced so, and were in deed as they doe report. Yea mozeouer, they doe this which I wil tell, a thing passing meruelous, they wil tie a knot vpon a point, as our countrey men speake, that is to say, they can hinder and binde maryed couples that they shal not pay their due one to the other, or at leastwise that one of them shall not.

Anthony. What is y^e you say, Theophile?
Theoph. It is euen as I tell you Anthony. For if they be able wth their poysons to impair y^e good helth of men, to diminish y^e strength & force of y^e body, weakē y^e sinues, dull y^e senses, & to distemper y^e inward humours: what merueile is it if they can hinder y^e vertue & acte of generation, which is contayned wⁱⁿ y^e bodie in certen vessels of seed, either by casting in by their venim an ouer coldnes of the vessels, or else raising a certen hatred or misliking one of y^e other betwēne man & wife, whom in suchwise they doe trouble, which I doe easily graūt y^e
they

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they doe by Satanicall artes, yet doe they it, to thintent they may so w discorde and contention betwæne them, betwæne whom ought to be sounde and great agræment. Thus these wicked men reuenge themselves, bicause they hate them whom they doe so molest, although vnderferuedly and without cause, but to the imitation and example of Satan their master, they reioyce to sow cockle among men. Mathew the xiii. Chapter, xxxix. verse. Iohn the third Chapter, and x. verse.

Anthony. Haue you any examples, or argumentes to confirme your saying?

Theophil. Yea, I haue both. And as for examples, they are almost infinite, dayly hapning, and conuersant befoze our eyes. And as touching testimonies & argumētis, I haue that are most sure. First S. Augustine, amōg the sundry meanes of hurting, which he attributeth vnto Sozcerers, in the vii. treatise vpon S. Iohn, reciteth bindings, whereof this binding is a kinde, of which we now speake. Moreover of which Virgil, prince of Poetes, and best learned of all the learned of his time, in the eighth Ecloge proueth the same. For this is taken
ken

of Witches.

Cap. III

ken from dayly experience which he sayth:
Knit collers three, & in three knots them,
Amaryllis fitte.

Knit Amaryllis, and say thus: I Venus
knots doe knit,

The same also is confirmed by the Canon,
Si. Per. which is the last. xxxij. j. question
in the Decree. And if Sorcerers can let &
hinder the nourishing facultie of the soule,
as Thomas Aquinas, in the. i. Sum. the. ij.
quest. & iij. article, largely disputeth, & pro-
ueth: by the same meanes also they may
corrupt & hinder the engendring facultie.

Anthony. You driue me to that exigent,
that I knowe not what to say, or whyther
to turne my selfe.

Theophilus. What if I should also ad-
that, which will seeme much more merue-
lous, which notwithstanding S. Augustine
and Apuleus doe credibly wyte, yet am
I of opinion that it can not be so.

Anthony. What is that?

Theophil. Forsooth, that Sorcerers can
chaunge men into other formes & shapes,
y is to wit, into wolues, Beares, & Ases.

Anthony. I pray you doth S. Augustine
wyte so?

J. J.

Theophil.

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Theophil. **Y**ea truly Anthony, reade **h** 17. & 18. Chapter of his worke De Ciuitate dei, where S. Augustine reporteth, that many both heathen men and Christians haue sayd, that they were so transfourmed, specially one Daniænetus, and Præstans, with many other moe.

Anthony. Surely that can not bee, that an euyl spirite or Diuell can chaunge our nature or being, as they call it. For this is the only proprietie and power of God, that as he hath created the natures of thinges, so is he able to chaunge them: which Satan cannot doe by any meanes, neither by himself, neither by his seruantes the Sozcerers.

Theophil. You say trueth, and so saint Augustine also writeth in another place. Howbeit they that say they were so transfourmed, they doe but suppose that sometime they liued so, yet they are deceiued, and those be none other then false fancies and imaginations, which by meanes of some stronge illusion, or great sicknesse, are impzinted in their myndes. But I doe not likewise deny, but that Satan bringeth

geth some into that persuasion, which that
hæ may bring to passe,; hæ bringeth a
slæpe and blyndeth their outward senses,
then bringeth hæ into their imagination
sundry fourmes of thinges, which he im-
pzynteth so effectually within their trou-
bled myndes and humoures, that they
thinke themselves in dæd to be at that pre-
sent & to haue bin such thinges. So likewise,
phylitiõs teach vs y there are certē diseases
of the bodie, wherein a man shall sēme to
himself to be a Wolfe, an Hogge, an Dre,
a Mule, likewise that they bæ all made of
glasse, or of Ware, & such other like thing.
I haue also sēne one that would affirme
and sweare, that hæ was a Cocke: where-
fore the true and vndoubted cause of such
illusions, and deceptions of minde, which
may be done by Sorcerers arte, dependeth
vpon this, that the humours and tempera-
ment of the bodie being dis tempered, the
parties themselves sēme after a sort to be
chaunged, and alienated from themselves,
by working of the Diuell, that they shall
not know any other thinges that are repre-
sented vnto them: So that those that be so
bered, doe easily persuade themselves that

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they are such as they repozte, which notwithstanding are but mere illusions of the Diuell.

Anthony. But Nabucadnezar King of Assyrians, was transfourmed into a brute beast, and eate grasse the space of seven yeares, as it is read in Daniel, the fourth chapter.

Theophil. So it is. But that is thus to be vnderstode of Nabucadnezer, that we must not thinke that his humane nature was conuerted into the essencie or being of a brute beast. But his conuersation was chaunged, and his mynde and affection, which was wont to be desirous of mans company. Moreouer that we must graunt that all this befell vnto him by the power of almightie God our creatour, and not by Satans meanes (by which onely Sorcerers doe worke) to haue bene brought to passe: For God is able to take away or change the essencies or natures of thinges, but Satan is not able. Wherefore those thinges which are repozted, how some men are couerted into wolues, are to be iudged most false. Howbeit there be some y affirme such thinges to be done among the
farre

of Witches.

farre Northerne people, nigh to the riuers Borysthenes, & Tanais. But wheras Varro wytyeth, that there is a Lake in Arcadia, ouer which those that doe passe, become Wolues: I think it must thus be vnder- stood, y by reason of the feare which men conceaue in passing ouer y most perillous Lake, they thinke theselues to be wolues: other wise I would say that all that history is but mere tryfles, and ould wyues tales.

Anthony. Hitherto you haue sufficiētly declared ouer what kynd of thinges sorcerers haue power. Shew me also this one thing, why these wicked men are able to intoricate & poyson good and godly Christian men, which thing most certen and dayly experience proueth to be true.

Theophil. The solution of this your demaunde is easy, frēde Anthony. First, God that is most iust, by that meanes doth punish the sinnes of his childre. For those whom we terme godly & true Christians, they are many tymes not onely not without their infirmities and imperfections, but subiect also vnto græuous sinnes and offences, as Saint Iohn teacheth in the

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first Epistle, the first Chapter, the ix. and x. verse. If wee say that wee haue no sinne, wee make God a lyar. Wherefore these are iustly by God punished, besides that by this kinde of crosse and affliction, God tryeth the patience of his chosen: For lyke as hee proued his seruauit Iob by the iniuries of the most vngodly men the Caldes: so doth hee also proue his beloued people by the witchcraft and poysoning of Sorcerers, which redoundeth vnto the profit and commoditie of the faithfull. For as Sainct Paule sayth to the Romans the fift Chapter, and third verse. Affliction bringeth patience, patience bringeth probation, probation bringeth hope, which neuer confoundeth, for the loue of God is sown in our hartes through the holy Ghost. So that the godly ought patiently to abide these afflictions, so to submit themselves to God, and confirme themselves wholly vnto his will and pleasure.

Anthony. I sticke fast in the water, as the Proverbe sayeth, and I made a doubt where was none, or which as I perceyue, is easily resolved. And since you haue aptly aunswered mee vnto those three pointes

pointes which I demaunded : namely,
what this worde Sortiarius signifieth, whi-
ther there be in deed any such, finally, ouer
what kindes of thinges these Sorcerers
haue power, and can exercise their artes:
I beseech you Theophilus, that you will
hereto adde the fourth poynte, and declare
vnto mee after what manner sort & means
they can intoricate, and put in practize
their poysons.

The fourth Chapter.

After what sort and meanes Sorce-
rers doe intoxicate, and
poyson thinges.

Theophilus.

What Anthony, doe you thinke
that I am so expert and conuer-
saunt in their art, that I can tell
you all that belongeth therto: you
remember what protestatio I made at the
enteraunce & beginning of our discourse,
that I neuer was acquainted with Satan

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o2 any of these so2cerers, no2 neuer mi2de
to be : neither looke I for any prayse, for y
knowledge of these matters. Howbeit so
farre as myne abilitie shall extend, I wyll
satisfie your honest request. This therfore
is that which you require of me , by what
meanes So2cerers doe wo2ke , and infect
things with their poyson: wherein I will
answere that which is most true, that they
doe all these things by meanes , instinct,
and craft of the most miserable & wicked
Satan the Diuell . For this much I dare
affirme vnto you, that there is no so2cerer
but he maketh a league & couenant with
the Diuel, and boweth himselfe vnto him.
In confirmation of which bowing, he re-
ceaueth in his body some note o2 marke
made and imp2inted by Satan in some
parte , which he alwayes beareth aboute
him, some vnder they2 eye liddes, others
betwene their buttockes, some in the roose
of their mouth, and in other places where
it may be hid & cōcealed from vs. Although
some be of opinion, that all So2cerers are
not priuily p2icked and marked by Sa-
tan , but those onely of whose constancie
towardes him he standeth in doubt , and
those

those of whom he doubteth not, are left vnmarked: yet may I say thus more certainly and truely, that there is none of them vpon whom he hath not set some note or token of his power & prerogative ouer them: which to thintent the iudges and such as are set in authoritie of life and death, and to enquire of such matters, may the better perceiue, let them specially prouide, that when any of these shalbe conuented befoze them, to poulle and shauie them where occasion shall serue, al the body ouer, least haply the marke may lurke vnder the heare in any place. For they haue made a couenāt with Satan, & themselues for their part agayne haue made him such a promise. Satan in this wise: that they shall acknowledge and worshop him for their God: and they on the other side, that Satan shall helpe and defend them. So according to couenaunt Satan helpeth them, and according to theyr prayers so worketh and doth he for them: and they agayne obey his preceptes, and commaundementes.

Anthony. Yea, but forasmuch as Satan of his owne nature is a great lyer, yea the father of lyes, will hee keepe touch and
 fulfill

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fulfill his promise, as you haue sayd?

Theoph. Satan is not alwayes a lyer, though he be alwayes a deceiver. For oftentimes he speaketh truth, that he may deceyue those that heare him: and oftentimes he persourmeth his promise, because he will not seeme to be a deceiver, but rather a teller of truthe. When Satan sayd of our Saniour Christ, in Marke the. ij. Chapter, the. xxiij. verse. Thou arte that holy one of God: He sayd true, and lyed not. But what was his mynde then? For sothe that they whiche hearde that, should afterwarde be deceyued. And when he sayd as much of Paul and Silas in the. xviij. chapter of Actes, the. xviij. verse, in these wordes, These men are the seruantes of the great God, whiche shewe vnto you the way of saluation: he sayd true, yet notwithstanding he was a deceiver, and by that meanes he sought a way to deceyue men. So, when Satan keepeth promise, & performeth those thinges which he hath couenanted with y^e Sorcerers, he doth it to y^e intent that afterward he may more easely & readely seduce the, & also the more assuredly binde and allye them vnto him.

Antho. Proceede then I pray you, & de

clare the meanes whereby they doo worke.

Theo. This is almost the maner of making their couenant. First Satā requireth of thē that they do wholly & fully renounce the true God, creatoz of al thinges, the lord of heauen & hell, & that hencefozward they serue him, who there professeth him selfe without dissimulation to be Satan, and that hereafter they depend at his becke and cōmaūdemēt, seeking al their helpe of him. Which renouncing & denying of the true God, with the most abhominable sozswearing of him, is the first step & entrance to make frendship & agræmēt betwene these wicked men & Satan, and the first bargain of all this busines. Unto these in this detestable maner being receiued into seruice & slavery to Satā, he then geueth a marke either wth his teeth o^r hand, & then willeth euery onc to demaunde of him what they would haue him do fo^r thē, teaching them the safest & priuiest wayes to reuenge thēselues vpon those whō they hate. Then geueth he pouders, rootes, & poysons into thē, ether by himself o^r by others y^e are there in a redines, y^e they may freely & safely intoricate whō they list. When this vngracious & new seruāt of satan, euery day after ward offreth some

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something of his goods to his patrone, some his dogge, some his hen, and some his cat. In which doing, there is a greater ratifying of their deede, and deniall of the true God, then in their first contract. And to conclude, this is the summe of al their wickednesse. But Satan distrusting the constancie of his seruantes, shortly after calleth them togither into a Diuelish Synagogue, and that he may also vnderstand of them howe well and diligently they haue fulfilled their office of intorickating committed vnto them, & whō they haue slaine: wherefoze they mæte togither in certen appointed places, not al of them togither, nor at once, but certen of them whom he pleaseth to call, so that he apointeth where they shall mæte, and at what houre of the day, or of the night: wherein they haue no surenes, nor certentie. For these mætinges are not wækely, nor monthly, nor yærely, but when and how often it shall seme good to this their maister. And many times himself warneth them to mæte, sometimes he apoynteth others to warne them in his steede. But when he doth it himself, he appeareth vnto them in likenesse of a man, or

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in some other fourme whereby they may know him, in so much that it hapneth many tymes, that among a great company of men, the Sozcerer only knoweth Satan, that is present, when other doe not know him, although they see another man, but who or what he is, they know not. But when he citeth them to appeare by any of his other disciples and Sozcerers, vnto which appearance both tyme and place is apointed, in which they must resozt to their miserable meetings, and impious Synagoges, which they call Satanicall Sabbathes: then doe they meete. And if any chance to pretend, that the iourney is long, or themselves weake and feeble, and that they stand in feare and dread of men, hee answereth them sufficiently to all their excusations. For he promiseth that himself wil conuay them thither, that are so weak that they cannot trauaile of themselves: which many tymes he doth by meanes of a staffe or rod, which he deliuereth vnto the, or promiseth to doe it by force of a certen oyntment which he will geue them: and sometimes he offreth them an horse to ride vpon. But if they be yet affraid, he sheweth them

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them a meanes how they shall goe and not
 be seene during all the time of the iorney,
 and come safely thither. In the ende he
 cutteth away all pzetences and excuses of
 absence, and he sheweth the these meanes,
 bicause he woulde seeme to be moze lo-
 uing and carefull ouer them, thereby to
 make them moze bounde and beholding
 vnto him. Thus whē they mēte together
 he appeareth visibly vnto them in sundrie
 fourmes, as the head & chiefe of that con-
 gregation. Sometime he talketh with
 them in shape of a man, sometime like a
 most filthy bucke goate, and sometime in
 other licknesses. When doe they all repeate
 the othe which they haue geuen vnto him,
 in acknowledging him to be their God, the
 sal they to dauncing, wherin he leadeth the
 daunce, or els they hoppe and daunce me-
 rely about him, singing most filthy songes
 made in his prayse. Whiche beeing all fi-
 nished, then he demaundeth agayne of
 them what they woulde require of him,
 and what paysons they lacke to intoricate
 any man. And as any of them vttereth
 the cankered request of their paysoned
 stomack against any man; so doth he shew
 them

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them a meanes to reuenge. For vnto some he geueth poysons ready made, and others he teacheth howe to make and mingle new. Vnto others he geueth certayne tokens, and characters, and wordes, or oymments, by vertue whereof he promiseth them they shall foreknowe moste surely thinges to come, and bying to effect whatsoever they would worke. Finally, if in any thing they neede his ptesence and helpe, by couenant he promiseth to be ptesent with them. So that the meanes whereby Sozcerers doe intoricate, are partly manifest and starke poysons, whose ingredience, as they terme them, are deadly and mortiferous, and condemned by the learned Whisitions, for thinges that kil ptesently: partly they are without poyson, that we or the Sozcerers themselues can vnderstande of, howbeit they mingle some with them: partly also they put no visible poyson to hurte into them, which is much more maruelous than any of y other twayne aboue specified. Wherefore, if they haue mingled any of y manifest & known poysons, they are some perceiued of y Whisitions, and are found to be suche, after that they

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they vnderstand by their cōfession of what
stuffe they consist, and are made. And those
which they geue, not themselues knowing
what they bee, or of what thinges they bee
compounded, notwithstanding they conti-
nue in hurting. Lyke as although they
seeme not to haue myngled any hurtfull
poyson, yet cease they not to intoricate, do-
ing it either only with y^e ayre or bzeath of
their mouth, or else holding a certen roote
within their teeth which Satan deliuereth
vnto them, which they chaue, & so doe kill
and destroy men with only talking with
them. And whereas many tymes they in-
toricate them whom they touch not, it may
not seeme straunge vnto vs: For then the
intorication is done by Satan himself, pri-
uily casting forth or blowing y^e powder or
roote vpon them, at the Sozcerers request:
which Satan doth accozding to covenant,
as I haue sayd, by reason wherof in certen
thinges he is their seruant, and supplyeth
vnto them his wicked and cruell atten-
daunce.

Anthony. Truly Theophilus, I was
al in a quaking colde, when you tolde euen
now those horrible and diuelish thinges.

So God helpe me, I trembled and shooke,
they were so woundrous straunge. These
then be Satans artes, whereby he bindeth
the Sozcerers vnto him.

Theophil. They are so, Anthony.

Anthony. But I pray you sir, where
haue you learned them?

Theophil. Out of their confessions al-
most infinite, and very like to be true, out
of iudgements pronounced agaynst them
innumerable, out of whiche a man may
commonly gather them.

Anthony. Howbeit there be three points
whiche in your former discourse seemed
vnto me very absurde and impossible,
which no man will graunt you lightly.

Theophil. What be they?

Anthony. First I agree with you in
this, that Satan can appeare vnto men in
the shape of a man, which if we should say
can not be done: then must we denie the
meeting and talking together of Chziste
with the Diuell, whereof the Scripture
maketh mention in the. iiii. of Mathew,
where it is witten, how Satan appeared
visibly, and in the shape of a man, vnto
Chzist. Secondly, I wil easely graunt you

G,

that

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that Sorcerers can learne no good thing of Satan, but suche counsels and pzecepts as procede from a vile and naughtie disposition, suche as is, to reuenge himselte, to intoricate straungers, to slay men at vnwares, and to minister all these thinges priueltie, none knowing or witting of it. Some also there bee that reuenge them selues, eyther suche as hate their bzothers, beeing the children of the Diuell, as sayth Sainct John, the first of John, the thirde chapter, and tenth verse, as we are on the other side commaunded all by the expresse commaundement of God, to loue all men. Mathew the. v. chapter, xliij. verse. Wherefoze I suppose these two poyntes to be true.

Theophilus, *Wherin then doe you disagree from me, Anthony?*

Antho. Forsooth in these thre thinges. First in this, that the Sorcerers say, and you likewise folowing the truthe of their confession doe affirme the same, that verely and corporally they bee present in those assemblies which are called by Satan. Secondly, where you say that they bee caried by Satan vnto those places,
Third

Thirdly, in that whiche you sayde laste,
that they can intoricate men without any
mingling of poyson. For I can not per-
swade my selfe that any thing can possibly
be by mere voyces, wordes, figures, or
characters, hurte, holpen, poysoned, or in-
toricated.

Theophilus. I will answere you order-
ly to these three poyntes. And as touching
the first: Doe you not thinke, Anthony,
that Sorcerers doe meete together, and
be present in those their diuelishe conuen-
ticles and Synagogues, notwithstanding
that they vaunt themselves thereof? Now
I pray you then doe you thinke it is?

Anthony. Onely in cogitation of mind,
and illusion of the Diuell, like as in our
 sleepe we thinke that we haue seene many
thinges, and to haue beene in suche
places where we neuer were: and many
times that we haue talken with those that
are very farre of from vs, yea perhaps
more than two hundred miles. The like
whereof happeneth to Sorcerers through
crafte of the Diuel, who sundry times also
deludeth vs in other matters, in so muche
that oftentimes we thinke that we see,

C. y. touche,

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touchē, and feele thinges, whiche in deede we neither see, noz feele. And that you shal not thinke that I am of this opinion without sufficient reason, I haue many excellent learned and auncient men, of myne opinion. Thzoughout all the discourse of this question, you haue often commended Saint Augustine. But he in place where he intreateth of the chaunged shapēs of men, as in the .xviii. booke de Ciuitate Dei, teacheth, howe thinges that are belēued and supposed doe so come to passe in deede, soz as much as therein that power of the minde which is one of the chiefe fīue, and is termed the Phantasie, and resteth in the foremost part of the brayne, I meane the phantasie, is hurt and disturbed by Satans meanes, and the outwarde senses buried, and by him maruelously troubled. Why then should we not so thinke of the meeting and pzeence of Sorcerers? And if dzunken men, when hote vapours ascende out of their stomackes into their brayne, suppose they see such thinges as be absent: and if the sickenesse of melancholie doe perswade many thinges to those that are sicke of that disease, whiche they neyther

doe see, nor are present: we may thinke
and define that these things happen to
Sorcerers by illusion of Satan, who is of
greater force than any of the aboue named
causes, to trouble the vertues and powers
of the minde, and not to thinke that in
deede such things be present, or that them
selues be in place where they suppose. For
Satan is able to hurt & binde the powers
of the minde, and strength of the body,
as Thomas Aquinas teacheth, and as be-
foze him S. Augustine in the. vii. booke
of Genesis vpon the letter the. xi. Chapter
hath witten. Besides this, the same S.
Augustine in a certayne Epistle of his
vnto his familiar friend Nebridius, which
is the. lxxii. in number, distinguisheth
the thre kinds of our fantastical sightes
and appearances. The first kinde is of
them whiche our fantasie or imagina-
tion conceaueth of thinges whiche we
haue scene. The seconde kinde is of
thinges whiche our fantasie it selfe hath
founde out, the lyke whereof it neuer
see, nor hearde of befoze. The thirde
kynde is of thinges whyche our imagi-
nation conceaueth and deuileth vppon

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the wordes and reporte of other. And these toys and imaginations of Sorcerers are of the second kinde, namely when our fantasse of herselfe deuileth and imagineth many thinges. Which that I may more substantially confirme vnto you out of the same Authour, the same S. Augustine in the hundred and one Epistle to Euodius of straunge sightes, writeth, that when those sightes are so liuely and effectually represented vnto vs, that wee thinke verely wee haue seene them, for all that our soules doe not wander out of our bodies, neyther goe abroade in those places wherein wee thought our selues conuersaunt, but they remayne within our bodies, euen in the same moment wherein they behelde those thinges so euidently: so that it happeneth by meanes of the obiectes that we see them. In the meane season our bodily senses are asleepe within vs, so that they can by no meanes be awaked, while wee bee occupied in this sighte: where by it happeneth, that afterwarde wee being awaked, suppose that wee talked, and dranke, and ate, and saue
all

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all those thinges. The reason is, because the lively and effectuall fourme of all those thinges was represented unto our mynde, wherewith wee were then busied. And examples heereof are commonly to bee founde in the same Sainct Augustine. For in the hundred Epistle, he maketh mention of a certayne Phisition of Carthage, called Gennadius, who doubting whether after this life there were another to bee hoped for, sawe the companies of Aungels, and hearde their singing so playnely in his sleepe, that hee thoughte hee was in heaven, whose body notwithstanding lay all the while in the bedde, and remayned in the Chamber, as hee him selfe afterwarde confessed. Likewise in the. xviij. booke De Ciuitate Dei, the. xviij. Chapter, hee telleth of another, who affirmed for a truth, that he conferred with a certen Platonicall Philosopher in his sleepe, concerning Platoes wrytinges, of whom hee learned the Authours meaning in a certayne place, whiche befoze he vnderstode not. In the booke which is intituled, Vitae Patrum, the life of y^e Fathers, it is wrytten

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of a certayne father, who not in the night,
nor in a dreame, but at midde day, and
broad light, when he behelde with his
eyes his owne daughter, it seemed to him
that he sawe a Colwe, whiche notwithstanding
others, and especially Macha-
rius, acknowledged and testified that it
was a humane creature, and a Virgin.
What Theophilus, haue not you your
self sometime read in y^e xvi. booke De Diebus
Genialibus, whiche are w^ritten by Alex-
ander Neopolitanus, the. xxi. Chapter, of a
certeyne accused person, who thought that
he wente downe to hell, whereof he re-
ported to the Iudge mosse euident te-
stimonies? For he discovered and ope-
ned a certayne secreete of his, whiche
was knowne to no man. What, in the
xxvi. Canon of Bishop, the. v. question,
whiche was copied forth of The Coun-
sell of Aquilea, is it not there openly pro-
nounced, that all these voyces and ima-
ginations of Sozcerers are but vayne
shewes, meere toyes, and illusions
of the mynde, whyche Satan, chiefe
workeman of suche trumperie, repre-
senteth vnto them, theyr bodies not
with.

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withstandyng remayning styll in the same place? In conclusion, that I may at length shut vp all this place, these bee the wordes either of S. Augustine, or whosoever els was authour of that booke, which is intituled De spiritu & litera, where in § 28. chapter he writeth thus. VVherefore they foretell certen thinges to come, and worke straunge wonders, whereby they allure and seduce men: By meanes whereof certen foolish women turning after Satan, being seduced by fantasies and illusions of Diuels, doo beleue and professe, how in the night tyme they ryde abroad with Diana the Goddesse of the Pagans, or els with Herodias and Minerua, and other multitudes of women innumerable, and that they obey their commaundementes. For Satan himself, who transfigureth himself into an Aungell of light, when hee hath possessed the minde of any of those foolish women, and through their infidelitie brought them in subiection vnto him, immediately transfiguremeth himself into similitudes and representations of sundry persons, and deluding the mynde in sleepe which he holdeth captiue, and representing vnto them some-

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time.

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time mery thinges, sometime sad thinges, sometime knowne persons, sometime vnknowne persons, leadeth thē about through many straunge places. And when only the vnbeleeuing spirite suffreth these thinges, supposing that they happen neither to the mynde alone, nor to the body alone, is therefore ouer foolish and grosse, thinking that to happen to the body, which is but only done in spirite, seeing Ezechiel and the other prophetes, Iohn also the Euangelist, and the Apostles, saw visions in the spirite, and not in the body. What may bee sayd moze firmly & plainly on my syde, Theophilus, and that is moze repugnant & contrary to your opinion: wherein if you doe sufficiently satisfie mee, I will yeld them vnto your iudgement, wherein you as firme that Soycerers be bodely present at their assemblies.

Theophil. I deny not but that this matter hath bin in great controuersie, Anthony, seeming vnto some altogether incredible: and I graunt you this also, that many thinges are by them reported which were neuer done, & that many times y they are of opinion, but falsly, y they be talking and conuersant with those, which are farre di-

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 Want from them. Al these thinges I graunt
 not vnwillingly. Howbeit I deny, that you
 can gather hereof, that which you conclude,
 that therefore they neuer be present at a
 ny assembly, or Synagoge. And therefore
 they which diffine so peremptozely, y^e the
 bodies of the Sorcerers are at home, whi-
 lest they thinke theselues to be conuersant
 in the midst of y^e flockes of their fellowes:
 truely they speake ouer boldly, for why: ex-
 perience it self teacheth other wise. Haue
 there not bin many seene, who being pri-
 ked forwarde wth to much vain curiositie of
 minde, haue gone vnto those assēblies, and
 were bodily presēt in those places where y^e
 sorcerers haue met togither, frō whēce thei
 haue returned home passing weery of tra-
 uaile, their neighbours vnderstāding of it, &
 seing it: It is told also of a certē mā in y^e frō-
 tiers of y^e Ambarrj, which at this present
 is called the Duchie of Niuerse, who came
 thither being constrainned by his owne
 ploughman. Likewise report goeth in this
 our age, of another which dwelt in y^e coun-
 trey of Poicters, who being wonderfully es-
 namoured on a certē noble womā (who re-
 sorted thither to y^e assēbly amōg the, & was
 her

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her self a Sozceresse) came thither also to
see her, and to speake with her. Moreover,
how could it come to passe, that the Sozce-
rers could note the places, know the per-
sons againe by their faces, remember the
number, the trees that growe nigh the hed-
ges, riuers, and distinguish the houses: if
we say that these were but bayne shewes
and representations of mynde, and that in
very daede they were not present at those
meetings: why should they depart out of
their owne houses, and out of their towne
late in the night to meete there? why should
they be wæry of their iourney, how should
they retorne personally and visibly from
those places, vnlesse personally & presently
they had bin there, & not by only dreaming
or imagination of mynde: Thus Anthony
the constant cōfessions of Sozcerers them-
selues, with other infinite testinonies are
against you, & your opinion. But you will
say, these be their boastinges, and dotting
dreames: Yea, but surely they be very dan-
gerous dreames Anthony: For they con-
fesse this when they are neare their death,
and when they are condemned and lead to
execution for that offence, and when they
bee

be tormented, when such talke can helpe them no longer: Finally, it is thus in euery place. Moreover, as the most godly Father Athanasius writeth in his booke of the Humilitie of Christ, the cogitations and thoughtes of our mynde, how stronge and deepe soeuer they be, yet can they not cary our bodies from place to place, neither can they affect or touch those that bee absent. But sorcerers bodies are conueyed away: wherefore we must thinke that this chaunceth not alonly by cogitation of minde. And as concerning your arguments, I say, that they must be distinguished. There be certē things whercof they falsly vaunt, which can not possibly bee done by course of nature, which notwithstanding they affirme that they do them. These things happen vnto them thzough vaine illusion of mynd. But I beseech you, what cause, what reason, what course or order of nature, doth stop or hinder that they should not be there present: specialy since corporally and visibly they retorne from thence, that is to say, in very deed, and during al that time were absent from those places, in which they were befoze. For the same accused person,

wherof

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whereof you made mencion erewhyle; which went downe vnto hell, was two dayes absent, and when hee was diligently sought for throughout all the prison, yet could he not be found: wherefore, such thinges as are repugnant to the natures of our bodies, if they say y they doe any such thing, they be false, and worzhely to bee reputed mere illusions of the Diuell. Such as bee those whereof the counsell of Aquileia maketh mencio, as to ride in y Moone, to talke with Herodias, w Diana, & with Minerua, which are called the gods of y Paganes: and to speake with a man that is dead, and to see any of them whom they cal the ry. woꝝthies, that is to say, Hector, Achilles, Rouland & such lyke, w many other lyke mere fantasies & vaine deuises of Satan, which by him are represented vnto the eyes of myndes of men. Of this sort also are they which you haue alleaged both out of s. Augustine, and also out of the booke De spiritu et anima, which in deed ca not be so, bicause the accomplishing and trueth therof, plainly repugneth against the course of nature. But this which we affirme concerning the assembling & meeting together of soꝝcerers, and

and the maner of their cumming together,
 what hath it in it contrary to the course of
 nature, or disagreeing from the force and
 essence of our bodies? To conclude, they
 that do so certainly define, that in those ex-
 traordinary visions, and ravisshings, and
 traunces of the mynd, alwayes our bodies
 are altogether absent from the sightes which
 we then beholde: truely they speake more
 boldly then the holy servant and Apostle
 of Christ Saint Paule, who speaking of
 his owne ravishing, and taking vp (al-
 beit, it was farre vnylike to this kynde
 whereof wee now speake, for it was
 done by the hande and power of GOD,
 and not by Satan) in the second Epistle
 to the Corinthians, the xij. Chapter & third
 verse, sayeth thus: And I know the same
 man, (whether in the bodie, or out of the
 bodie, I can not tell, God knoweth) was ta-
 ken vp into Paradise, and there heard vn-
 speakable wordes, which are not lawfull
 for a man to vtter. These as I suppose,
 Anthony, will satisfie your doubtles,
 and I hope, declare them sufficiently vn-
 to you.

Anthony. Yea, y bodies of such are found to
 abide

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abide & remayne in the selfsame chamber and bed, from which they must haue bin far distant, if they should personally & bodily haue met in an other place.

Theophil. You continue still in your opinion Anthony, which that I may playnly refuse, I deny that which you say, & take vnto you for a graunted veritie: namely, that their true bodies were found to bee in the same chamber and bed, at what tyme they sayd y they were away. There were rather certen counterfeitt bodies placed in their steede by Satan, & represented lykenesses: then the true bodies of the Sorcerers. Doe you not remember I pray you, what Michol Davids wife did, and what deuise she practized when she concealed the flight of her husband from her father Saule and his seruants, which sought to sleigh him? Haue you not read that which is wzritten in the first of Samuel, the xix. chapter, how shee by craft and colourable meanes, but not by any Diuelish arte, noz after the manner of Sorcerers, in steed of Davids bodie placed an image, laying pillowes vnder his head, and trimming him with garmentes so finely and cunningly, that they thought
surely

surely Dauid was there, beholding the counterfeite so liuely set forth before their eyes. So likewise Satan, to the intente hee maye keepe from vs the absence of his Pupilles, in steede of their true bodie, whiche is alwaye, placeth there a false body, when wee chaunce to enquire. Whereby it commeth to passe, that many men suppose that Sorcerers are not bodely present at their assemblies, whiche themselues contende that they were at, and that because they perceyue and finde false and counterfeite bodies like vnto them layde in their Chambers, and beddes, by Satan, in steede of their true bodies: But surely they that iudge so, are very muche abused.

Anthony. I vnderstande what you say. But I pray you resolue me in that which I proposed secondly vnto you: for it seemeth vnto me impossible that Sorcerers should sometime be conueyed vnto those places by Satan, which neuerthelesse you haue auouched to be true.

Theophilus. Why? Doe not you thinke that to be true which is witten of Christe, both in the. iiij. Chapter of Math.

V.

the

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the. big. verse, and also the fourth Chapter of Luke, the ninth verse, how he was carryed by Satan out of the desert vnto a pynacle of Hierusalem Temple :

Anthony. Yea it is very true. But that was done by the will of God. And all that matter was extraordinary.

Theophilus. I easely graunt you that. And so likewise I say, y by the same wyll of God and his iust iudgement, it commeth to passe, that the Diuel can touch, cary, and conuey Sozcerers, that it may so appeare that they be altogether in his power. And if Satan durst touch so holy and vndefiled a body as Chzistes was, ouer which he could haue no power by reason of any sin: If he could take y same Chzist vp, & carry him in the Ayre, the saucie pzesumer will not be afrayd to handle & carry y bodies of Sozcerers, knowing that befoze they haue geuen them selues vnto him, both body and soule. And if God haue geuen power vnto Satan ouer the soules of Sozcerers, to thintent they should be lead away from the sayth : he wyll much moze geue him power ouer theyr bodies, to handle them, and cary them : For God will not so sone
geue

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geue vnto Satan power ouer the soules of men, as ouer theyr bodies, which is confirmed by the example of Job. Job, the second Chapter, the sixt verse. Finally, Satan wyll not alwayes take vpon him the trauaile of carrying and recarrying Sorcerers, but onely at some tymes, and when he will take from them all excuses of not meeting together, at theyr assemblies.

Anthony. He thinckes he should cast them into an horrible feare, when he toucheth, or handleth them.

Theophilus. You say trueth, if he appeared or met with them in his fourme of a Diuell, which doubtlesse is most horrible and dreadfull, but he appeareth vnto them in another shape, and similitude. For in respect that he is an euill Angell, he cannot be seene. But like as when first he assayeth them and talketh with them, he doeth it in the resemblance of a man, or in some other tollerable and accustomed fourme: so likewise when he meaneth to carry the, he transfigureth himselfe into y^e lykenes of an horse, or a mule, or a bird, or some other liuing thing: yea, sometime he carryeth the

D. y. swyth,

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fourth, and yet they see him not. For he geueth them a staffe, whiche they muste put betwene their legges, and at the saying of certen prayers in his name (whiche he teacheth and commaundeth them to doe) they thinke straight that the staffe carrieth them thither as they would goe, and so he perswadeth them that they be borne by the staffe, while he himselfe dothe carrie them. For beeing of the nature of Angels, yea the Prince of the ayre, as sayth S. Paule to the Ephesians, the. vi. chapter, and. xij. verse, it is no maruell if he doe that whiche we by no meanes can doe, and doe it also with moze agilitie and quicknesse than we can.

Anthony. I haue heard repozte of a certayne Abbot named Bruno, who in a minute of an houre was caried by the Diuell from Millayn to Rome: also of one Theophilus, of whom the like is repozted. But what thinke you hereof, Theophilus, doe you suppose these examples to be true?

Theophilus. Whether the repozte which goeth on these twayne, be true, or not, I neither knowe, neither doe muche soze; but I confirme my selfe in mine
owne

some opinion with this reason, that if Sa-
tan thzough Gods sufferance can hurte
and slay our bodies, as is gathered out of
the stoze of Iob, and others: muche moze
by his sufferance can he lifte them vp,
carrie them, handle them, and vse them in
all poyntes, as a wolfe can a sheepe whiche
he hath stolen. Neither must we therfore
suppose that Satan is an horse, or a mule,
or a beast, as he then appeareth vnto our
eyes. But if, as S. Paule sayth, the.ij. to
the Cozinthians, the. xij. chapter, and. xiiij.
verse, he can transfourme him selfe into
an Aungell of lighte, he can muche so-
ner, and with moze facilitie put on the
shape of these thinges, because hee can
not so easely counterfette the man of God,
as he can resemble the shape of a Mule.
Also Alexander Neopolitanus, whom
while ere you commended for a substan-
tiall witnesse, in the fourth booke, and
xix. chapter of his woꝝke De Diebus Ge-
nialibus, writeth of a certayne Monke cal-
led Thomas, commonly accompted a cre-
dible person, who was wot to tel, that if it
had hapned him to be much offended with
any of his bzother Monkes, & in that heate

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of mynde had withdrawen himselfe into the desert, that then Satan would appeare vnto him in the lykenesse of a man, and would goe forth talking with him a great way, perswading him to doe many thinges. And at length when they were come vnto a great streames side, in the same desert, he told how Satan would take him vp vpon his shoulders, & carry him ouer to the further side of the water. Whereby it appeareth that it is no new thing, if Satan doe cary any, to thintent to win them, or to binde them moze firmly vnto him.

Anthony. But it seemeth scarce possible, that he can carry a man so soone, specially the place being so farre distant, where as they say they doe meete.

Theophil. I haue tolde you befoze what is playnly wyrtten of Chyriste in the . iij. of Luke, the fift verse, that he was in a moment brought by Satan to Ierusalem, and al the kingdomes in the world shewen vnto him. Wherefoze, Anthony, I see no cause at all why you should so long doubt of this matter, since the celeritie & quicknesse

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nesse of this carryar satan, is so great, and his power and force in working so nimble: For none of all those things can let him, which hinder vs whē we make speed about any thing. Neither is it so harde or paynesfull to him to pearce the ayer when he runneth, as it is vnto vs. For he is of a most fine and subtile nature, after the manner of Angels, and not of a bodily substance, for that he is a spirit. And therefore Saint Augustine in his booke, De Diuinatione Dæmonum, the third Chapter, wyrteth of him, that hee surpasseth the most swiftest men in runninge, or any other beast, yea the birdes themselues.

Whose opinion Thomas Aquinas folowing, in the Summe of quest. C.x. the third question wyrteth, that these grosse bodies doe geue place vnto Satan, through which therefore he conueyeth himself with more expedition, bicause they shall not lette or hinder him. And that you may bee no longer in doubt of this matter, Anthony, nor varyable in your mynde, I wyl bring forth vnto you also, both sayinges, and examples of profane wyrters, that you may not suppose y this hath been of later times

H. iij.

receyued

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receyued and beléued only of Christians. For is there any thing, I pray you, more notozious in al histories of the Romanes, than the sodayne taking away of Romulus, first authour and founder of the Citie of Rome? Who in sight of many witnesses was taken away by Satan, for the horrible deuinations, superstitions, theftes, and stealing of women, whiche he had instituted and commaunded. And albeit others wryte otherwise of his death, yet Plutarcke an authoz of great credite, and amongst all Greeke and Latin writers euer accompted the moste diligent and trustiest, reporteth thus of him: namely, that for a truthe vppon a day he was by Satan taken vp into the ayre, and carried away, all the people of Rome being present, and beholding it. Which that it was done by Satan, the sundry circumstances of the matter, whiche by him are there recited, doe sufficiently declare. For before this was done, there arose a great stozme and tempest in the ayre, with darknesse as it had bene nighte, and also horrible thunder, in so much that all the people which was assembled, being ama-

zed in these terrible accidents, most fear-
fully ran thence away: which is a most e-
uident example of the carrying away of a
mans bodie by Satan, which that it may
be done, the same Plutarch setteth forth
and confirmeth by two examples, namely
by Aristeus Proconesiensis, and Cleomedes
Astipaleensis. For Aristeus was taken a-
way by a Diuell out of a fullers shoppe,
and in a moment caried into a citie in I-
taly called Crotona, standing in Calabria,
where hee talked with many men. And
Cleomedes, being of bodie as huge & bigge
as a Giaunt, and a fierce man, who hauing
miserably & cruelly slaine certen childzen,
and being therfoze narrowly and diligent-
ly pursued after by their fathers, was dri-
uen to such extremitie, that with much a
doe he shut himself vp in a cheast, which
cheast being founde and broken vp by the
angry fathers of the childzen, notwithstanding
Cleomedes was not found there: for
hee was immediately caried away from
thence by a diuel. I would here bring forth
the carrying away of Alexander, surnamed
Sextus, Pope of Rome, which is in every
mans mouth, and is constantly reported to
haue

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haue bin done by Satā. But I am affeard least you should thinke that I doe it in hatred of the Popes, vnto whō truely I beare little good will: wherefore, vpon all these thinges it may be concluded, that it is an easie matter vnto Satan, who is of his owne nature an Angell, to take vp our bodies and to carry them elsewhere, and that in a moment. In confirmation whereof, I can recite vnto you that which is wzitten in the stozy of Susan, the xxxv. verse, of Habacuc: for it is wzitten there, how hee was carried in a moment scozth of Iudea, into Babilon by an Angel. But I suppose now that you are wholly become of mine opiniō.

Anthony. In deed Theophilus, you haue bzought my minde now something in suspense, but you haue not yet thzoughly perswaded mee, which you shall doe, if you will also satisfie this my last demaund. Tel mee I pray you, if it bee true which you haue sayd, why Satā willeth thē whom he will carry to vse certen oymntentes and oyles, when there is no need of them?

Theoph. I perceiue you are an earnest defender of your opinion, since you stick thus vpon euery questiō: howbeit, I wil declare vnto

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unto you that which you require. And first,
you must not think y^e Satā willeth all soz-
cerers to vse those ointments. For he com-
maundeth but certen of thē to do that, whō
he perceiueth to be either fearfull to ven-
sure, or moze deintie then y^e they can abide
his horrible touching of thē, like as are wo-
men, and certē men also. For by those con-
fections wherewith he willeth them to bee
oynted, he benūmieth their senses, that they
shall feele no payne while they are carried,
or stand in horroure of his handes, or of his
bearing of them. For those oyntmentes or
oyles, are of no effect, nor any thing apper-
taining to y^e mouing of thē or to their iour-
ney, but he commaundeth it to be done, ey-
ther by y^e meanes to detayne or keepe them
from thinking how he handleth them: or
surely if they auayle any thing, they auaille
in this respect, y^e by meanes therof the bodi-
ly senses are layd a sleepe, and in y^e meane
while Satan him self carrieth them. How-
beit, Satan also therein shooteth at ano-
ther marke, namely to imitate and falsly to
couñterfeit the holy sacraments of y^e church,
or deined by god, wherby the miserable soz-
cerers may learne & accustome themselves
to

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to trust in him, and wonder at him, and worship him in respect of his great power, when as in deed it is he that carryeth them, and beareth them on his shoulders whither as they should goe.

Anthony. But let him that list Theophilus, get him such a servant, for my part surely I refuse him, and with all my hart I renounce him.

Theophil. And so doe I also, Anthony, but are you perswaded in that which I haue tolde you?

Anthony. Almost truely. But I pray you answer mee to my third obiection, and this doubt, which troubleth my mynde.

Theophil. What is that?

Anthony. It seemeth vnto mee, that Sorcerers can not intoricate any, vnlesse they cast in, & minister poyson vnto them. For it seemeth vnto mee incredible that they cā hurt only by meere enchaūtements, figures, wordes, hallowinges, cursinges, or ehaacters, vnlesse they mingle poyson therewith. But if Satan geue them the poyson which they mingle, or teach them how to mingle it: then doe I not doubt but that they may easily intoricate. And I doe not deny,
but

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but that Satan is passing skilfull in such kinde of witchcraft and Sozcery. For hee knoweth excellent well the nature and properties of all thinges created, which S. Augustine witnesseth in the third booke De Diuinatione Dæmonum. But surely I can not perswade my self, that hee can intoricate or hurt any man without payson, powder, or roote. For as for wordes, numbers, figures, a certen fourme of wordes, with certen peculiar mumblings of prayers in prescribed order of wordes, with charecters: were not deuised to inueni men, but plainly vnto other maner purposes, lyke as father Irenæus plainly proueth in the second booke, the xl. & xliij. chapters, which vaine opinion of some, not only that good Christian father, but also Aristotle an Ethnick wyter, in some place laugheth at, much lesse ought wee Christians allow it. Moreouer, this matter is ruled ouer by most certen demonstrations of naturall Philosophie, namely that there can no action be done without a meane comming betwæne, and applied to the extreame and outwarde partes of the thing suffering. As for example, If you shous mee, your hands toucheth

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toucheth me: when I ware warme against
the fyre, first the fyre warmeth the ayre,
then the ayre warmeth mee, which com-
meth not to passe, that any meane cometh
betwene, when there is any intorication
or inchaunting committed by wordes, or
charecters, or figures, or any fourme or or-
der of wordes. And therefore Pliny, a wri-
ter well seene in all kinde of learning, in
the xxviij. booke & ij. chapter, of the history
of nature, plainly denieth with mee, that
there can no such thing be done.

Theophil. You seeme vnto mee Antho-
ny, to be now a great deale better learned
then befoze, in the beginning of our com-
municatiō, where you made mencion only
of your knowledge which you gathered out
of y^e grammer schole: but now you declare
your self to be a profound natural Philoso-
pher, by reasoⁿ wherof I haue y^e harder con-
flict wth you, yet will I answer vnto your
question: will you deny y^e Anthony which
is w^ritten in y^e 58. Psalme, y^e v. & vi. verse,
of the Serpent, which is thus exp^ressed,

In them the poyson and the breath,
of Serpentes doo appeares

Yea

Yea like the Adder that is deafe,
and fast doth stoppe her eare.
Bicause shee wil not heare the voice,
of one that charmeth well:
No, though he were the chief of choice,
and did therin excell.

Anthony. No not so.

Theophil. Then can you not deny but
that Magicians and Sorcerers doe worke
their feates, & doe hurt by soundes, wordes,
and enchauntmentes.

Anthony. But they can not doe so, but
by some meane.

Theophil. That is true which you say.
For there commeth betwene some meane
and middle, apt & agreeable to the executi-
on of these bewitchinges, which meane is
only knowne vnto Satan, not vnto vs, nor
vnto the Sorcerers themselues. So that in
the end, Satan bringeth y to passe which I
proue vnto you, either by mingling poisō,
or some other way, wonderful, & not able to
be perceiued by vs, whatsoeuer it is, which
vnto vs seemeth to be wrought only bi those
figures, fourmes of wordes, and charecters.

Anthony After what sort is it done so,
I pray

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I pray you?

Theophil. First by vertue of their league and couenant, Satan commeth vnto them when they coniure and call him, accomplishing their requestes, & performing whatsoeuer hee promised should be done, by vertue and force of those figures, wordes, or charecters, to the end hee may seeme true and mightie, and to beare them in hand that the thinges which he hath shewed them are of great power and effect: By which meanes, he both maketh these wayne people moze beholding vnto him, and enforceth them to worshop him with moze deuotion. And thus hee manifestly transpōrteth vnto creatures, the office and duetie of the maiestie and power of God, whereby men may moze willingly forsake God, and amazedly cleaue vnto creatures, that is to say, become perfect Idolaters. Mozeouer hee endeuoreth by this meanes, after the maner of an Ape, to counterfeite and imitate the true sacramentes which God hath geuen to his church, and to bring them in contempt, and to make his counterfeites match vnto them, finally, hee turneth the force & effect of the thinges which
are

are signified, vnto the signes which doe signify them.

Anthony. These thinges then are not wrought by wordes alone, or by certen fourmes of Characters only, but by mediation of certen persons priuely and secretly vsed by Satan him self, after an vnknowne maner, which he hath not taught the Sorcerers.

Theophil. You say well Anthony: For there is in Satan great craft and cunning to couer his wickednesse, & mischief, wherefore the couenant which hee maketh with them, seemeth vnto mee to be like the bargain which two theues make, when they goe forth into the wooddes to thintent to rob, for that they may the better hide themselves, and the moze easily and warely lay wayte for such as trauaile by the way. Thus doe they, and thus agree they, that one of them shall euermoze be sene in the way, the other lye hid in the wooddes, who notwithstanding at a certen whistle, & watchword, whereupon they haue agreed, starteth forth and murthereth the traueiler, howbeit the other his fellowe who is also priuie of the fact, for the most part, neither seeth, ne know-

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eth with what weapon the other doth the
deede. The same also may be declared vnto
you by another crample. Noble men
which beare any great hatred or malice a-
gainst other, are wont to retaine bold and
desperate Ruffians into seruice, and to
haue them alwayes attending vpon them,
vnto whom when they shall geue a signe
by some priuie meanes, which none know
but themselues, then doe they sodeinly flye
vpon those whom their Maister and Lord
is fallen out withall, yea many tymes
though their Maisters be absent, or not see-
ing them, who notwithstanding willed the
to doe so. In like maner, at the signes and
tokens appointed, Satan is immediately
present, fulfilling whatsoener the Sozce-
rers will him to doe, that he may alwayes
haue the more & more obedient vnto him.
Yea, I wil moreouer say thus much, y these
figures, & charecters are of themselues but
meere toyes, & colourable trifles to bleare
mens eyes, which being layd befoze the by
their most wicked scholemaister, doe keepe
vnto him those his wretched schollars, who
seeke for no other, nor truer cause of that e-
uent, although in deed they be of no force to
bring

of witches.

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bring the thing to effect which they goe about, neither doe the Sorcerers vnderstand how much they doe auaille. But like as certain iuglers which would seeme to doe many stränge feates in the midst of a circle or ring of people, by sundry gestures & casting of the handes, and with much babling and pottle pattle of wordes, doe fill & weary the eares and eyes of the lookers on, that they shall not perceiue how in y^e place of one little bal, they lay down three or foure, which they kept couertly betwene their fingers, (which notwithstanding is all done by nimblenes of their handes:) so likewise Satan representeth these vaine, and friuolous colours & shewes of figures, & wordes; vnto the eyes of his accomplies, whom hee is willing to keepe from the diligent inquiry of suche matters y^e, being amoyed with the only, they may be stayed vnto him, and not searche with any greater care or diligence what should bee the grounde and cause of the matter: which notwithstanding are of no suche kynde or nature of causes as may bring forth the any such effect,

A.ii.

Anthony.

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Anthony. Tell me then Theophilus, by what meanes woꝝketh Satā in deed, whilſt he would ſeeme to woꝝke by enchauntes, or ſuperſtitious deſcribing of Charecters, or certen fourmes of pray-ers.



Theophil. I am about to do ſo. And to begin with all, I am certen and well aſſured of this, that Satan can do nothing but by naturall meanes, and cauſes. For whatſoever hee doth eyther by him ſelf, or by his y Magicians & Soꝝcerers: it is altogether eyther illuſion of their myn- des and eyes, or only the true effect of naturall cauſes. As for any other thing, or that is of moze force, hee can not doe it.

Anthony. Can hee not alſo woꝝke miracles, as Sainct Paule ſayeth in the ſecond to the Theſſalonians, the ſecond chapter the ix. verſe. And Sainct Iohn in the reuelation the ſixtene Chapter, and fourtenth verſe.

Theophilus. What call you a miracle, Anthony?

Anthony. I call a miracle, a certaine woꝝke which is done in a natural body, con- trary

trary to the naturall course and disposition thereof created by God. As for example: when iron swimmeth vpon the water, as is reported in the story of Elias in the second booke of kinges, the vi. Chapter and vij. verse, when a stone sitteth vpon the water, when water is truely turned into wine, when the dead are vnseynedly restored vnto lyfe.

Theophil. Truely you haue properly defined a miracle. For as Sainct Augustine writeth, y must only be called a miracle, which surmounteth the power of all thinges created, neither can be wrought by them. So that a miracle is only the worke of Gods power, being most worthely and properly to be tearmed by that name. But Sainct Paule, and the Reuelation in those places which you haue commended, vse not this worde so stricly and precisely, but rather moze at large, for any kinde of worke which may seeme straunge and meruelous vnto men, although it procede from naturall meanes and causes. So that this worde Miracle, is oftentimes vsed for that which may moze

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rightly bee called a wonder. For as touching a Miracle, Satan truly is able to worke none, as you haue most properly described a Miracle.

Anthony. Is there then any diuersitie betwene a wonder and a Miracle?

Theoph. Ye a very large, whether you haue respect to the name, or to y^e thing. And as touching y^e word Mirū a wonder, which is also called of Grecians σημεῖον & θαύμα, is one thing: & Miraculū, a Miracle, called also θαύμα, another. S. Augustine so distinguisheth these words, in y^e third booke De Trinitate. So y^e a wonder is a worke which is not vulgare or cōmon, yet y^e is wrought by naturall causes: Howbeit they be many times vnknowne vnto vs, or known to fewe only, or else are done by such meanes as we men cānot vse, or are not wont, or haue not lerned to doe in y^e same or y^e like matter. As for example sake: when y^e great & cunning workman, & also famous Philosopher Archytas Tarentinus, shewed openly to y^e people a doue of wood which flue in the ayre, it was a wonderful thing, but it was no miracle. For this motion was caused in the
woodden

woodden body, thzough certen equallitie of weight, & by meanes of certē lines & worke manſhip, and by ſo neare & narrow ioyning of them, y one dzeu ſoze ward another: ſo all that worke was but naturall. Likewise when the ſame Archytas cauſed, as it is wzitten by Plutarch in the life of Mercellus, y whileſt Syracuſe in Sicilia was beſeēged, one lad dzeu after him & plucked on land by an hooke a ſhip, ſoz burthen of monſtrous weight and bigneſ: it was a wonderfull pēce of worke, but no miracle. For it was done by naturall meanes & by deuises of rowles, and turning wormes gathered out of the Mathematical rules. So likewise, learned Phiſitions woozke many wonders, and ſo do handicraftes men, but no miracles. Wherefoze as touching wonders, that bee ſo called, Satan can eaſily and w ſmall traueile worke many, & thoſe far moze excellēt thē we men cā, in reſpect y his ſtrēgth & wit is much better thē ours: yet ſoz all this, he can worke no miracles.

Anthony. Why ſo?

Theophil. For ſundry cauſes, & chiefly ſoz thzee. And firſt in reſpect of the excellencie of his nature aboue ours. For

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hee is of an Angelicall and Spirituall nature, and wee are earthly and carnall, by reason whereof hee can doe many thinges which we can not. Secondly, for his moving, and the great quicknes of doing his actions. For in a moment he can come so long a iourney: as wee that are heauy and slowe, can not doe the like in six dayes. So that in a minute hee can passe from one place to another, be it neuer so far a sunder, for y^e ayze doth not stay nor let him. Thirdly, for his manifold skil in the natures of thinges, and longe experience which hee hath gotten, to whose if ours were compared, it is but ignorance: whereby it cometh to passe, that hee hath the knowledge, and can worke in such sort, as we are not able to attaine to the lyke.

Anthony. How chaunceth it then, that as you say, Satan can worke no miracles?

Theophilus. First, because that in working of miracles it behoueth to destroy & take away the nature from thinges which God hath geuen them, which Satan can not doe: for it belongeth to god only, y^e as hee can create and make the nature
of

of things : so can he also ouerthrow, and destroy it . Secondly, that in a miracle it is needfull to geue vnto the thing, new vertues and properties, which he can by no meanes doe. For the true God is onely authour and creatour of the properties which are in things. Thirdly, that a true miracle is such a worke which surpasseth the vertue and power of all things created, be they neuer so excellent. Wherefore Saint Peter the Apostle, in the third of the Actes, the .xij. verse, when he had healed the lame man, and had wrought a true miracle, sayde thus : Yee men of Israell, vvhy doe you wonder at this, or vvhy doe you looke vpon vs so earnestly, as though vve had vvrought it by our owne power or godlynesse, that this man should vvalke? The God of Abraham, the God of Isaac. &c. By which wordes it is signified, as you see, that the power to worke miracles, is proper vnto God onely.

Anthony. But the blessed Angels, Apostles, and many other holy men, haue wrought miracles.

Theoph. Truly they haue wrought miracles, by the working of God in them.

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For the power which worketh them, is in God onely, and in him onely resident, and neuer transported to any creature, for as it is written in Esay, God will neuer geue away his peculiar glory, to another. Wherefore, they whom you haue last recyted, God Angells, Apostles, Prophets, and holy men, in working of those miracles which they are reported to haue done, were onely gods instruments in working of them, & that mere passive, not active, as they terme them: and yet notwithstanding it followeth not, that if God vsed the ministrie of those his seruantes, he doth also vse Satan likewise, working miracles by him also. For God of his iustice wyll not communicate his glory in such measure vnto Satan and Diuells, as hee geueth it vnto the blessed Angells, and holy men: Which is euidently confirmed by this onely example, in as much as Moses and Aaron, the seruantes of God, wrought true miracles, which Pharaos Magicians, although they were schollars very well practized in the artes of Satan, and his most excellent mynisters, could neuer doe the lyke, acknowledging the
true

true effect thereof to be wrought by the finger of God onely, and confessing that the things which they did, farre surmounted the course of nature, as it is wrytten in the eight Chapter of Exodus, the eighth verse. And the cause of this diuersitie betwene Satan and the true seruantes of God, and the diuersitie of his counsell and prouidence, is this, in that Satan in working of miracles, seeketh not the glory of God: but the good Angels, and holy men, haue onely regarde and respect to that. So that many tymes these men are the instrumentes of God, but he neuer is. And although this bee true, that Satan of himselfe can doe nothing, but how much, and when it pleaseth God to geue him leaue: so lykelwise neither can hee destroy nor chaunge the order of things determyned by God, neither hath God geuen him such power, neither that he may worke by any other things then naturall, although sometymes they be hid from vs, finally he enforceth them with such celeritie, that the whole worke seemeth vnto vs to be a miracle. For he quickly gathereth y^e meanes
and

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and causes whereby he worketh. As for example, he sone gathereth cloudes together, to cause rayne: he sone diueth together & thickeneth the Ayre, that thereby he may represent vnto our sight some shape, or thickened visible body: and in a momēt he can compound poysons to do hurt withall, & immediatly he can resemble, or diue away whatsoeuer is of him required, or demaūded. Moreouer, he worketh all these thinges with such swiftnes, that the expedition thereof seemeth straunge vnto vs, which notwithstanding he worketh al by naturall causes. Wherefore, as I haue sayde before, figures, drawing of lines and circles, noyses, enchauntments, breefly, superstitious mumbling of certen prayers, are not the causes of such thinges as the Sorcerers doe worke, but rather pledges and tokens onely of Satans promises vnto them. So then Satan himselfe worketh those thinges, which they thinke the selues to haue done, by vertue of those meanes. For he hath instituted these tokens, which he will not haue seeme either vnprofitable, either impossible, or friuolous. Wherefore all those thinges are done by meanes
of

of witches.

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of Satan onely. Wherein the opinion of Saint Jerome onely, who doubteth thereof, ought not to moue vs. For he wauereth therein, and John Chrysostome is flatly against him, in his homilies vpon the Epistle of Saint Paule to the Galathians, the iii. Chapter, and seconde verse, and others also of no lesse auctoritie. And among later wyters, what Peter Martyr, an excellent well learned Deuine, wyrteth vpon the. xxviii. Chapter, of the first booke of Samuel, all men doe well knowe. Wherefore to conclude in fewe wordes, Satan worketh all those thinges vpon couenaunt. By the same meanes it cometh to passe, that Sorcerers doe coniure & exorcize, as they call it, the Diuell: or call him forth, or call him vp, or speake with him face to face, hauing apointed and agreed vpon such couenauntes, that at sometimes he should appeare, and at other tymes depart away. After this maner, Numa Pompilius the seconde king of the Romanes, a great Magician & Sorcerer, if euer there were any, communed and talked oftentimes wth Diuells, as Plutarch, a graue authour, wyrteth in his lyfe. And now Anthony,
that

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that I haue answered vnto your thre questions, what remaineth there moze ?

Anthony. I aske you this question, whether all the poysons which Sorcerers doe vse, be mortall, and bzing men into perill of death ?

Theophilus. Why would you learne this of mee, which they them selues doe not knowe ? God onely knoweth that, in whose hande lyeth our death and lyfe, not in the power of the Sorcerer, no not of the Diuell him selfe, as it is wrytten in the eight Chapter, and ninth Verse, of Ecclesiasticus. For the mynde and desyer of the Sorcerer is varyable in that point : many times to doe hurt, onely for a tyme, they caste theyr poysons vppon men, and oftentimes theyr poysons bee mortall and deadly. And therefore when they bee threafned, they seeke meanes to vndoe and take away theyr poysons from those whome they haue bewitched and poysoned, and therein they requyre healpe of the Diuell, howbeit

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Cap. III

howbeit sometimes they cannot vndoe it, whatsoeuer they attempt, forasmuch as God hath otherwyse determined of vs. For he hath appointed the tearme of our lyfe, which we can not passe, as it is wrytten in Job, the fouretenth Chapter, and fift verse.

Anthony.ouer and besides this, Theophilus, after they bee come into the Iudges handes, and caste into Prison, can they then vse those their poysons, and doe any harme?

Theophilus. If I shall saye what I thinke, I wyll aunswere, that they can, if so bee they haue any conference with theyr maister Satan. But if you aske mee what the common people think thereof: surely, that they can not. So that if they can by anye meanes, freely and commodiously come by those theyr Diuellishe poysons, and conferre wyth Satan, as otherwyse they myght if they were at home: I suppose they can intoricate & poyson men when they are in prison.

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prison . Neither doeth the Iudges authoritie of it selfe, nor the place, bring any impediment thereto . For prooue of which myne opinion, I may bring this, in that Satan himselfe hath strangled many sorcerers in prison, or beaten them to death with his fistes, and also when they haue bene condemned by the Iudges, and layed vp fast in prison, he hath brought them to death, and hanging : Whereof I could recite vnto you almost infinite examples . Howbeit it seemeth vnto me, that Sorcerers when they be in prison can not intoricate, for two causes . The first is, for that they cannot commodiously come by their poysons, when they be in prison . The seconde, for that they dare not confer boldly with Satan their instructor, and master, for they feare that they are watched : besides, they are bounde and tyed, and they cannot haue their poysons, but they must haue a witnesse thereof, that is, the keeper of the prison, to prie and see what they doe . And that is the thing that they feare most, that they may not be espied of the Iudges . So that for the most part sorcerers whyle they be in prison, hurt no body . Wherefore,
wile

of Witches.

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Cap. III.

wise and diligent Iudges haue herein a special regarde, to come vpon them sodainly, befoze they be looked for, to search and try them. Finally, Sozcerers are affearde to vse theyr poysons when they be bounde and in hould, least they should be conuicted thereof, which might be easely done. For Sozcerers are a most fearful and cowardly kinde of people, hauing renounced God, wherefoze they be wary, and looke very circumspectly to themselues.

Anthony. Verely, Theophilus, you haue brought mee wholly into your opinion. Wherefoze now I beleue that there be sozcerers, and that they can intoricate, and worke those infinite mischeces, which you haue recited. But now in the ende, I pray you declare vnto mee, what punishment these wicked and false men to God, deserue to haue?

K.j.

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The. v. Chapter.

What punishment Sorcerers
deserue to haue.

Theophilus.

It is not my duetic, Anthony, to
make or set forth Lawes, which
Kinges and Princes in euery Cy-
tie may doe onely. Moreover, the
trade and custome of men haue so preua-
led now a dayes, that the punishments
for wickednesse, are almost nowe all at
wyll and pleasure. This much therefore
I can aunswere you, that Sorcerers are
woorthy of the common and open hatred
of all men, of what sort soeuer they be, in
that they be the open enemies of man-
kinde, and of God that created them. For
they be most wicked runnagates from the
sayth, false forswearers of Gods power,
traytors to the maiestie of God, most
bile starters a side, most foully vnfaith-
full to God, most filthie drudges to the
Diuell:

of Witches.

Cap. V.

Diuell: finally, most horrible diuellishe
witches, and deceauers. Wherefore the
Magistrate may very well punish the
Sorcerer, both as a witch, and as a run-
nagate from the fayth, bicause both he hath
forsaken GOD his creatour, and openly
gone into the fælde and taken part with
Satan. Whereby it cometh to passe,
that by the Lawe of God, a Sorcerer is
condemned to dye, Deut. the eighteenth
Chapter, and tenth verse: and in another
place, Sorcery is accompted among the
greatest and most greuous crimes, the
first of Samuel, the sixteenth Chapter, and
xxv. verse. Likewise the holy Ecclesiasti-
call counsells of Fathers, doe detest and
condemne them, as in the. lx. lxx. and. lxxvj.
article, the first, second, and third questi-
on, of the seconde counsell of Constan-
tinople, which are provisions in the Ca-
non Lawe. And by the Ciuile Lawe
of the Romaines, suche kynde of people
were most greuously punished. For in
the Lawe called Lex Iulia, concerninge
witches, that offence was made death. But
Leo the Emperour not being therewith
satisfied,

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satisfied, in his authentike Nouel, in the lrb. constitution, hath there provided against them a more grievous punishment. Finally, there was neuer yet any man of auncient or late tymes, being of any good minde and perswasion, which confessed not, that these were the worst men that lyued, and therefore iudged them worthy of most seuerer punishment.

Anthony. I maruell therefore, that at this present there be some Iudges so parciall, or rather vnfréndly to all mankynde, that they be affearde, or rather wil not ryd away out of the worlde, such horrible cruell beastes, as Sorcerers bee, and punish them when they come into theyr handes.

Theophilus. Surely I maruell also thereat, Anthony, for they declare by this fondenesse of theyr owne mynde, howe much they contemne God, and are great and manifest despisers of his honour and glory, whose mortall and sinne enemies when they haue founde, and taken: yet doe they let them goe, and suffer them to liue. But what remaineth there, Anthony,
which

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Cap. VI.

Which you would moze know of me:

The. vj. Chapter.

WWhether it be lawfull for a Christian
to vse the helpe of Sorcerers,
in sicknesses, or other
affaires.

Anthony.

WWhether a Christian with safe
conscience & his duety towards
God, may vse their helpe in cu-
ring a disease, either which they
themselues or some of their fellowes haue
caused, or the cure whereof they professe
themselues to know. Finally, whether
we may lawfully vse theyr ayde, to doe vs
good, either in our publique or priuate af-
fayres, as in time of warre.

Theophilus. Now in the ende, An-
K. iij. thony,

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thony, you haue drawne mee farther wide, then I purposed to wade at the beginning: But forasmuch as I am entred into this argument, and you, to whom I may deny nothing, require the same, I will declare willingly.

And first, all mens opinions in this beehalfe, were not a lyke, nor yet the lawes them selues. For some haue brought in this damnable distinction, saying, that of Sorcerers, some bee good, and some be euill. And as for the lawes they doe not all agree, amonge which neuertheless, the Lawe of **G D** hath bene alwayes one, and agreeing with it selfe. For it condemneth, and punisheth them euery where. Thow shalt not, sayth the Lawe, suffer a vyitch to liue. Exodus the two and twentieth Chapter, and eightenth Verse. There are extant also many positive Lawes of men, and those many tymes repugnant one to another. For so longe as Kinges, and those that were in authoritie, worshipped Idoles, they vsed the ayde and helpe of Magicians and Sorcerers, without making doubt or daunger of the matter: whose example,

the

the subiectes commonly following, had
those men, although they were impure
and vngodly, in great honour and estima-
tion, dayly resorting vnto them, which
order is also at this day frequented among
barbarous and Idolatrous nations, such
as be they that dwell farre towarde the
North and East partes of the worlde, and
in the kingdome called Cambalu, where
the great Chane, and kinge of Tartarians
dwelleth. Through the whole Empire al-
so of Persia, the artes and practizes of such
men are well allowed, and frequented.
And in sozetime it hath been accompted a-
mong the Ethnickes for a great commen-
dation of learning, if any had been named
to be skilfull in Magicke. And among the
Egiptians doubtlesse it was highly com-
mended, as it appeareth in the scripture,
in the third Chapter of Exod. At Rome
also, certen Emperours gaue them selues
to the studie of Magicke, and vsed the
helpe of Sozcerers. The Emperour
Nero, as Suetonius wyrteth in his lyfe,
was accompted one of the chæfest among
the professours of Magicke, howbeit after-
ward

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warde perceauinge the vanitie of that Arte : he forsooke and misliked of that Studie, as C. Plinius wryteth. Adrian also the Emperour, which was after Nero, as Dion the histozician wryteth in his lyfe, applyed the same study, and vsed the ayde of Sorcerers, against the Dropsie, where into he was fallen . The whole nation of Hunnes, as I haue before alleaged, out of Gregorius Turonensis, when they went to batteyll, vsed their helpe, thereby to get the victoꝝ . Sainct Cypriane himselfe, who afterwarde became a Chzistian, and was Bpshop of Carthage, before that he was conuerted to the fayth of Chzist, it is read of him how earnestly and diligently he was addicted to that studie , which afterwarde, thzough the great goodnesse of god, he forsooke and renounced . Which examples doe all of them sufficiently declare, what great accompt the heathen people, and such as knew not the true God, made of the faculties and knowledge of these men, oz rather in what pꝛice and estimation their damnable and wicked deceptfulnesse was had, being of all men commonly vsed.

But

But after that by meanes and reason of this arte, there were found many baine, absurde, and horrible thinges to be committed, very græuous to be seene, both for the inuocation of Diuells, and for the sundry strange gestures, & superstitions of these men: the Christian faith, increasing by little & little, it came to passe, that after ward it was not lawfull by lawes set forth to the contrary, by the Emperours of Rome, for men commonly to vse the helpe of Sorcerers, vnlesse some publique or priuate commoditie enforced them therto. Wherefore, in Iustinians Code, the ix. booke, xviii. title, iiii. lawe, it is thus witten, which lawe is set forth by Constantine the great. Their science is to bee punished, and worthely to bee restrained by most seuerer lawes, who vsing the arte of Magicke, are found to haue practized any thing against the health of men, or to moue chaste mindes vnto lechery. As for such remedies as are found to be auaylable to the health of mans bodie, are not restrained or forbidde, or godly prayers which are made in the fieldes, that men may not be affeard of showres falling vpon their rype Grapes, or that they be shaken with

K.v. winde,

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winde, or beaten with Hayle, or els such: whereby no mans health or estimation bee impayred, but rather their dooinges furthered, that the giftes of God, and labours of men, be not destroyed. Dated the x. of the Kalend. of Iune, at Aquileia, Crispus and Constantinus being Consuls.

Anthony. This is a strange lawe, Theophilus, wicked, and little Christian like, if Constantine the Christian Emperour, were the first that made and published the same.

Theophil. Merely, Anthony, I suppose y Constantine was not fully established in the Christian sayth, when hee wrote it. For see how much hee ascribeth to Magicians and Sorcerers: hee willeth that it shall bee lawfull for men to vse their arte, so that it may bee to their commoditie, which surely hee would not haue done, if he had bin a perfect christian: wherefore that lawe was not only after ward amended by Leo, but altogether disanulled. For he forbiddeth vs to vse them vpon any occasion, and al the help and worke of Sorcerers he calleth disceite, and dissimulatio. Which latter lawe, all opinions & iudgements

mentes of men, haue afterward commended for the better, and hollier. Augustine, whose wordes are written in the Canon Admoucant. xxvi. the vij. question, sheweth that their helpes are meere deceits and craftes of the Diuell. To conclude, in the second Chapter, in the title De Sortilegis, in the Decretals, the same is condemned, the cause and reason of all which iudgmentes, surely, is most iust and righteous.

Anthony. What is that?

Theoph. That we ought to haue no fellowship with Satan, whether it be directly and mediately, or els indirectly and immediately, as they tearme it: Neither ought we to seeke any relief by his help, ayde, or counsell. For it is our true and only God, vnto whom we must make recourse in all our afflictions: For why doe we seeke helpe and succour of Belzebub, since there is a god in Israel, as the prophet Elias worthily greeued and repined at, in the second booke of kinges, the .i. chapter, and iij. verse? Wherefore, we ought to cleaue vnto God, & to depend only vpon him, & by no means we allow, like of, or seeke to Satan him self, or to his ministers (as the Sorcerers be) as we be warned

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in the lxxxi. Psalm, and xi. verse. For wee
can not serue two Masters, namely God
and the Diuel, whom we must utterly forsake:
ye we may entirely cleaue vnto God.

Anthony. But their helpes haue many
tymes had happie, and prosperous
successe.

Theophil. That therefore they are to
be vsed, your argument is very weake and
fæble: we must haue regard, rather to the
commaundement of God, which forbiddeth
vs in any wise to seeke vnto Sorcerers, as
appeareth in the xviii. of Deut. the x. verse.
For what doth Satan worke other by that
meanes, then to leade vs away from the
feare of the true God, and to pull vs vnto
him? For looke whatsoeuer help we require
of him to cure our bodies, it redoundeth to
the hurt and destruction of our soules. For
by this meanes, men seporate them selues
from God, which is the true death of the
soule. Whereby it foloweth, that all the
help and ayde that commeth by Satan and
Sorcerers, is deadly poyson to the soule,
which aboue all thinges wee ought to es-
chewe, yea moze then we would a Dog, or
a Snake,

a Snake. But whereas it is sometime al-
leaged, that their meanes haue done some
men ease and pleasure: how much I pray
you is it, or how seldome hath it chanced?
since among ten y^e flie to them for succour,
there is scarce one, or not one, that is relea-
ued, or findeth help. And againe, the effectes
are not to be weighed vpon the successe, but
vpon the commaundement of God. For he
that hath stolen, oftentimes liueth in weal-
thier state: is theft therefore to be allowed?
Admit then that all which seeke such reme-
die, doe alwayes escape and well recouer,
and if we graunt so much: yet forasmuch as
the expresse word of God commaundeth the
contrarie, we ought not accept it, whē it is
offred, much lesse voluntarily goe seeke it.
For whensoever we runne to any other for
helpe, sauing God only, therein we vtter the
most shamefull distrust and infidelitie of
our mindes, our rebellion against God, and
most wicked contempt of his power. By
which wickednes of ours, we prouoke his
wrath against vs, and chiefly heape vpon
vs eternall damnation.

Anthony. How then I pray you: may
wee not by any meanes vse the helpe and
ayde

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ayde of Sorcerers, therby to seeke any reliefe or ease in our afflictions:

Theophil. Some vse therin a distinction. They suppose that if the Magistrate will and commaund vs so to doe, then may wee with safe conscience vse their helpes, and remedies: Otherwise they hold opinion, that it is not graunted to vs, nor lawfull for vs. So that when the Magistrate biddeth vs seeke their helpe, and wee our selues of our owne accord doe not seeke vnto them, therein they say, if wee admit their helpes, we doe not offend at all: But if we our selues of our owne accorde, doe runne vnto them, then they say, wee desire their help: we flatter them, curry wth them, and frendly require them to come helpe vs: and therein we offend graeuously. But if we not seeking it, the Magistrate notwithstanding commaundeth vs to doe it, theⁿ finde we their help almost against our will, & in so doing, wee are wthout fault or grudge of conscience: for y^e Magistrate putteth in his fote, as it were the auctoritie of god, wh^o we must obey, bicause hee hath his power from god. This is the foundation & ground of this distinction. But how weake, yea rather

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rather how vaine & false it is, I pray you
consider and iudge, Anthony. first Saint
Paul generally forbiddeth in y^e iii. to y^e Ro-
manes, the viii. verse, that we shal neuer doe
euill, that good thereby may ensue vnto vs,
by whose soeuer authoritie we are so com-
maunded, either Iudges, Magistrates, or
what euer els he bee. Moreover, I thinke,
we may also reaso thus, a Pari, by the like.
If the Iudge, and Magistrate bid vs wor-
ship Idoles, if he bid vs steale, commit ad-
ultery, embrace Satan: may wee there-
fore doe so with safe conscience, bicause
the Magistrate biddeth vs? There is no
man I thinke, will graunt this, that is wel
in his wittes. Yea, that moze is, if the same
Magistrate commaunde the Sorcerer to
helpe vs by his Satanicall arte, and also
will vs to suffer our selues to bee cured
by that art, commaunding vs fully to yeld
our selues vnto his meanes, and wee doe
so: we both commit, and consent vnto euil.
And if we should otherwise al the dayes of
our life lie sick in our bed, yet ought we not
run to any such meanes & artes of Satan,
no, although the chiefe magistrate doe wil &
commaund the same: For it can not bee
otherwise

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otherwise chosen, but that therein wee acknowledge Satans power, whose help we vse and stay vs vpon, whom notwithstanding in our Baptisme, we haue befoze wholly renounced and forsaken. Neither lyeth it in the power of Satan, to make vs liue, or die, but in Gods hand only. But in this point a man may both geue counsell, and this may also be graunted: If he that is called a sozcerer, can by no superstitious meanes, and no dealing with the Diuell, but only by rules and preceptes of Physicions, and by ordinary and allowable medicines, restore vs to health: then may we vse his hand, helpe, and meanes, with safe conscience, and due obedience to God. For when the medicines which are ministred vnto vs, haue nothing in them that is reprobated as nought, or defiled with artes of the Diuell, but are grounded vpon true and naturall causes, that are euident vnto vs: then may wee accept them, not regarding whether it were a man or a woman, a citizen or a countrey man, that teacheth, or applyeth them. For all that are accompted commonly witches and Sozcerers, are not so in daede, and many there are that haue bin suspected

of witches.

Cap. vii

ſuſpected thereof vnderſeruedly. Wherefore,
now at the length, let vs thus conclude,
out of the premiſſes, that we may not, nor
ought not, to uſe the help of Sorcerers, vn-
leſſe we our ſelues will be of the number
of them, and ſoake our true God and ſa-
uiour, which they doe, as often as they haue
any dealinges with Satan, or require or
reſeue of him knowledge of remedie.

The vij. Chapter.

By what meanes a man may take heede
and beware of the artes, and be-
witchinges of Sorcerers.

Anthony.

How the Theophilus, by what meanes
ſhall a man take heede of them, or how
ſhall a man be reſtozed to health againe, if
hee be once intoricated?

Theophil. As concerning the cure of
intorications, Anthony, I wil not doubt to
affirme this much, after S. Auguſtine, that
the moſt learned Philoſophies, are, for the

It. t.

more

A Dialogue

more part to seeke in such kinde of diseases,
not knowing what remedies to minister,
they are so straunge, new, and pziue. For
they come forth of Satans shop, and they
are wrought by his artes, which for the
most part are vnknowne vnto vs moze
tall men. Howbeit, the helpe of Physicke
is not to bee contemned in them, but ra-
ther diligently to bee sought and applyed,
and all wayes and meanes are to be pro-
ued which that facultie sheweth, and the
counsell thereof to be insued, that if it
shall please God, wee may recouer our
former health. For hee can blesse those
good and hollosme medicines, and restore
vs to as perfect health as wee were before.
For Physicke is a most excellent gift of
GOD vnto men, as it is read in the
xxviij. Chapter, and seconde verse of
Ecclesiasticus, whose effectes are great:
which hath many tymes before, and may
now also at this present, if it please God,
restore many that are intoricate and be-
witched. But when wee haue proued
all lawfull meanes, and notwithstanding
are able to doe no good, yet must
wee by no meanes runne to Sozcerers,

of witches.

Cap. VII

not seeke to dzyue one mischæse awaꝝ
 with another, oꝝ rather with a woꝛse,
 and not lose the soule in seeking to heale
 the bodie: although to to many wic-
 ked and vngodly men do so now a dayes.
 What must wee then do: wee must
 patiently abyde & looke for y^e helpe of God,
 and depende onely vpon his pzouidence.
 Therfoze let vs commit our selues wholly
 vnto him, let vs earnestly call vpon him,
 and make our mone vnto him, and come
 vnto him with true conuersion of mynde;
 and hee will help vs, so far as he shall think
 meete for his glozie, and profitable to
 the health of our soules: Finally; let vs
 thus perswade our selues, that it is hee
 only in whose hande lyeth the beginning
 and ending of our life, as the scripture
 speaketh, which that we may most certen-
 ly beleue; it is very often repeated by the
 spirite of God, in the xxxvij. Psalm, the
 fift verse, the xxvij. the fourtæne verse;
 the .i. the fiftæne verse: also in Ecclesiasti-
 cus the viij. Chap. and viij. verse: the lxvij.
 Psalm, and xxj. verse. For hee knoweth
 howe hee would bee glorified in vs, what;
 and howe longe hee hath appoynted the

A Dialogue

fearme of our life, how also and after what manner we must be chastized in y^e meane season: Wherefoze let vs wholly submit our selues vnto his most wise prouidence. As for temptation, wee shall not be tempted aboue the strength of a man, like as he hath promised, the first to the Corinth. the x. Chapter, and xij. verse. For when wee strue with such diseases and euilles, which are almost vncurable and desperate, then ought we cheefly to looke for comfortes out of the word of God, and lay them before vs.

Anthony. But I pray you tel me, how shall a man in the ende, escape the fury and mischief of these men?

Theophil. Surely Anthony, there is no medicine against them, no drinke, no peculiar and certen precept, touching the matter that you demaund of me, saying this only, that most earnestly wee commit our selues, and our life, euery day, and euery moment vnto God our father, commending our selues vnto him in most hartie prayer, both in the morning when
wee

wee ryse , and when wee goe to bed.
And forasmuch, as those wicked & diuellish
people, doe priuely , and craftely, intoricate
and poyson vs, while wee eate, while wee
dꝛink, and while we goe abzoade: we must
doo all those thinges, first calling vpon the
name of God, as Sainct Paule willeth vs,
and not to assay oꝝ begin any thing, lea-
ning that out . For if wee commit our
selues to the tuition of G D D , who is a
mightie king, a most prouident father, and
who restrayneth and bꝛidleth Satan him
self, and his power, placing an whole armie
of Angelles about vs, to keepe vs : if, as I
say, he be on our side , who shall hurt vs?
The scripture testifying the same: If God
be on our side, who is then against vs? Rom.
the viij. Chapter, the thirtie verse. Where-
foze , that most sweete and excellent pro-
mise of God made vnto vs thzough our
LORD Iesus Christ, is most especially and
diligently to bee thought vpon, which is
playnly set fozth in the foure scoze and
eleuen Psalme.

1 **H**E that within the secret place,
Of God most hie doth dwell:

L. iij,

In

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In shadow of the mightiest grace,
At rest shall keepe him well.

2 Thou art my hope, and my strong hold
I to the Lord will say:

My God on hye, in him will I,
My whole affiance stay.

3 Hee shall defend thee from the snare,
The which the hunter layd:

And from that deadly plague and care,
V Vherof thou art afraid.

4 And with his wings shall couer thee,
And keepe thee safely there:

His fayth and trueth thy fence shall bee,
As sure as shield and speare.

5 So that thou shalt not neede, I say,
To feare or be affright:

Of all the shaftes that flye by day,
Nor terrours of the night.

6 Nor of the plague that priuely,
Doth walke in darke so fast:

Nor yet of that which doth destroy,
And at noone dayes doth wast.

Yea,

of witches.

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Cap. VII.

- 7 Yea, at thy side as thou dost stand,
A thousand dead shall bee:
Ten thousand eke at thy right hand,
And yet shalt thou bee free,
- 8 But thou shalt see it for thy part,
Thine eyes shall well regard:
That euen like to their desert,
The wicked haue reward,
- 9 For why (O Lord) I only lust,
To stay mine hope on thee:
And in the highest I put my trust,
My sure defence is hee,
- 10 Thou shalt not neede none ill to feare,
VVith thee it shall not mell:
Nor yet the plague shall once come neare,
Thy house where thou dost dwell,
- 11 For why vnto his Angelles all,
VVith charge commaundeth hee:
That still in all thy wayes they shall,
Preserue and prosper thee,
- 12 And in their handes shal thee beare vp,
Still waiting thee vpon:

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So that thy foote shall neuer chaunce,
To spurne at any stone.

13 Vpon the Lyon shalt thou tread,
The Adder fell and long:
And walke vpon the Lyon whealpes,
VVith Dragons stout & stronge. &c.

Now this is the truest & surest way,
in my opinion, whereby wee may
kepe our selues safe frō thē. How-
beit also, y meanes standeth with
good reason, which some counsell vs to vse,
that they may not hurt vs, namely, that
we haue no familiar conuersation with
them, neither admit them into our com-
pany, although they seeke vpon vs, and flat-
ter vs neuer so much. For this kynde of
people, is of al other, most full of flattery
and dissimulation, who folowing the na-
ture and propertie of their mayster the
Diuell, doe flatter those most sweetely,
whom they indeuour and studie to sleie
most traytously. Moreouer, I would wish
that this my cheefest remedie & best coun-
sell, in this behalf, were taken, that they
hurt

hurt vs not : which is this, to wit, that all Judges of Assise, which sit vppon lyfe and death, but especially, all Barons, and Lordes of the Parliament, were admonished, that letting passe all vaine and curious disputations of this matter, they would wholly apply them selues to this, diligently to enquire after such persons, and when they haue founde them out, seuerely to punish them. For there is no viler pestilence, no that can be named more execrable and cruell against man kynde, then are Sozcerers, whom the last law in the title, De Maleficis, in the Code, would haue euery man that knoweth them to appzehend them, commit them to holde, and bzing them to iudgement: this crime hath alwayes seemed so detestable. And I would to God, Anthony, that those men to whom God hath geuen the authozitie to make Lawes, and execute Justice, had taken such order by theyr lawes, that euery Judge should haue absolute and full authozitie within his circuite, territozy, and pzeinct, to make away and put to death, these periured runnagates from the Fayth, and most wicked kynd of men,

L. v.

that

A Dialogue

that they might not through the long pro-
longing of Iudgement, and sundry bea-
kinges of, and circumstances of apeales
& remouing the matter, which they bring
in and vse, at length escape away freely
out of the Iudges handes. As it chaunceth
oftentimes. For there is geuen vnto the
gouerner of euery prouince, full authori-
tie and iurisdiction concerninge murthe-
rers, and such as rob men vpon the high
wayes, and other fellows, to doe his plea-
sure to the vttermoſt on them for theyr
due execution: and why ſhould they not
likewiſe haue authoritie to determine of
thoſe crimes alſo, without any apealing
from them: and that, ſince the offence of
him is farre worſe and more intollera-
ble that ſlayeth a man with poyſon, then
that killeth him with a ſwoorde: and of
him that doeth it priuely, then that ſetteth
vpon him openly. Now this is the laſt
point, Anthony, whereof I haue to ad-
moniſh you, as beeing the concluſion of
our whole diſputation: How all men
ought to perceyue and vnderſtand by thoſe
thinges which we haue vttered befoze,
after what ſort, and howe continually we
ought

ought to commend our selues to GOD,
least that we fall into the snares of wit-
ches and Sozcerers, and be hurt by them,
foz they are our mortall enemyes, and
they bee passinge secret: As we are also
bounden to geue most hartie thanks vnto
the same our God, that he hath defended
vs from the craftes of Satan, so deadly a
foe of oures, that we should not fall into
the same errour that Sozcerers doe, and
most miserably runne into the denyng,
and sozswearing of his name. Finally you
see, Anthony, with howe great prayse the
infinite goodnes, and wonderfull proui-
dence of our good god & heavenly father to-
wardes mankinde, is to be extolled and
commended. His infinite goodnes, that
whereas there haue been so many Sozce-
rers in all ages, that haue so wickedly
and so traytrously denyed him vtterly, and
chosen Satan for theyr God: hee had not
vtterly consumed and destroyed the whole
world, which he might haue done most iust-
ly. His wonderfull prouidence, y although
Satan endeuor very diligently to draw men
away from their saluatiō which is in god,
working in the very craftely, & mightely:

Pet

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Yet God notwithstanding, through his
more grace, preserveth & greater number
of men, now at this present, even from his
snares, restrayneth his power, disapoin-
teth his purposes, finally, hath tofore, and
doeth so evermore worke, that the better
number escapeth & hath the upper hande,
through feare of whom, the wicked are
kept in awe, that they can not hurt as
much as they would, and the elect, & chil-
dren of God thereby are not drawen a-
way from the sayth, but constantly conti-
nue therein. Unto which our God everla-
sting, almightie, and most louing; bee all
prayse, honour, and glory, for evermore.
Amen. Will you aske of me any thing
els, Anthony?

Anthony. Nothing at all. For you haue
answered me sufficiently throughout the
whole discourse of this argument, in
respect whereof, I geue you most hearty
thankes. Fare you well therefore, Theo-
philus.

Theophilus. And you also, Anthony.

FINIS.